## THE

# PSYCHOLOGICAL BULLETIN

## GENERAL REVIEWS AND SUMMARIES

## SOCIAL PSYCHOLOGY

BY JAMES H. LEUBA

Bryn Mawr College

It is a satisfaction to the psychologist to find an anthropologist (1) affirming in a sociological review the necessity for the sociologist to make use of psychology in the interpretation of social phenomena. That an important place belongs to individual, and a still larger one to social psychology in the treatment of sociological data is after all so evident to those who know something of psychology that only gross ignorance of that science can account for the attitude of those for whose benefit Lowie writes.

Two illustrations are used to indicate the possible usefulness of psychology to sociology: (1) the bearing of the psychology of dreams upon Tylor's theory of the origin of the belief in souls and in their survival of bodily death; (2) the significance of curious non-logical associations known as synæsthesia, in particular the connection existing in the savage mind between number and its "mystic" value.

The discovery of uniformities in mental processes may help to solve vexing problems regarding the unity or diversity of origin of cultural traits. To demonstrate as does Lévy Brühl that the mystic property of number seven among Malays is not derived from their belief in the existence of seven souls, but that the reverse is true, is only a beginning. One must ultimately account for the existence in individual minds of the preëxisting numerical category.

Darwinism and Sociology (2) is a vigorous paper against the Darwinian assumption "that the amazing difference in cultural

level between the various peoples of the globe are due, wholly or mainly, to corresponding differences in innate mentality, and that these in turn were caused by the selection of natural and acquired structural modifications." The author affirms the contrary opinion that "culture is solely explicable by culture, and that every people is innately prepared to adapt itself to any civilization however high." In support of his opinion, Spiller reviews briefly recently gained information on the sensory measurements and the mentality of primitive populations, observations of the mental capacity shown by inferior races when transplanted in the milieu of cultured races, the relation of brain weight to mental development, and he attacks the conclusion of researches on the heredity of genius (Galton), and of abilities (Pearson's school). Before yielding his assent to a thesis which, in a less radical form, is familiar to readers of anthropological literature, the reader will want an opportunity of taking up one by one in a thorough manner the many points of the discussion.

The object of Hobhouse and his collaborators (3) is to ascertain whether there is any correlation between the types of material culture and social institutions. They distinguish first two types of material culture, lower hunters and higher hunters. From this second stage of culture development may take one of two directions; ascend through successive stages of the agricultural or of the pastoral type. In the second article the conclusion is reached that "both in extent and in internal quality, the development of social order considered here essentially as the maintenance of justice is roughly correlated with advance in economic culture."

#### REFERENCES

- I. Lowie, R. H. Psychology and Sociology. Sociol. Rev., 1915, 21, 217-229.
- 2. SPILLER, G. Darwinism and Sociology. Sociol. Rev., 1914, 7, 232-253.
- Hobhouse, L. T., Wheeler, G. C., & Ginsberg, M. The Material Culture and Social Institutions of the Simpler Peoples; an essay in correlation. Social. Rev., 1914, 7, 203-231, 332-368.

### SOCIAL CUSTOMS AND ORGANIZATION

#### BY W. H. R. RIVERS

Cambridge University

The two papers by Radin (2) and Hocart (1) furnish a valuable contribution to the psychology of magic and religion. According to a widely accepted view magic depends upon a belief in some power inherent in objects and rites, this power being impersonal, immaterial, and in some cases all-pervading. This view rests almost entirely upon observations in Melanesia and North America and it is with these two regions that the authors deal. They bring forward positive first-hand evidence entirely opposed to the idea that magic rests upon impersonal power and they show clearly that the concepts which thus illustrate the nature of magic are of equal, if not greater, importance in the psychology of religion.

Dr. Radin's work has been done among the Winnebago and Ojibwa whose wakanda and manito have frequently been cited in favor of the prevailing view. Dr. Radin can find no evidence among either people of a belief in impersonal power apart from definite spirits. Thus if a thing is waka among the Winnebago it is because it belongs to a spirit, was given by a spirit, or is in some

way connected with a spirit.

The Oceanic concept upon which the advocates of impersonal power rest their case is that of mana. Mr. Hocart shows by many examples that mana is an attribute of spiritual beings or of dead or living human beings. In Polynesia and in some parts of Melanesia mana is definitely the attribute of chiefs and of the ghosts of chiefs. Only in the Banks Islands do we hear of it as an attribute of spirits which have never had human form. Even in those islands, however, there is no evidence of its impersonal character, but its connection with spirits is perfectly definite.

Mr. Hocart's evidence does not conflict with that collected by earlier workers. In his region the dispute is about the interpretation of the evidence rather than about the nature of the evidence itself. In North America the case is different. There is not merely a divergence of opinion about the interpretation of evidence, but the new evidence directly contradicts the old. The subject is of such importance that the matter cannot be allowed to rest in this stage. New researches directed to the further study of the facts are imperatively needed. All that can now be done is to point

out the remarkable coincidence that two wholly independent inquirers should have worked in the two strongholds of the advocates of a belief in impersonal power and should only have found evidence wholly inconsistent with this belief.

Mr. Hocart's paper deals only with this special problem, but that of Dr. Radin has a much wider scope and is a most valuable summary of existing knowledge concerning the religion of the North American Indian. Of especial interest to the psychologist are the rôles which he assigns to a specific religious feeling and to

the shamanistic interpretation of popular belief.

In accordance with the prevailing tendency among students of North American culture, the discussion of the paper rests upon the assumption that this culture is the result of a process of independent evolution. It is a question, however, whether the key to many of the problems, including that of the nature of shamanistic influence, should not be sought in the contact and blending of cultures. Dr. Radin's paper suggests that there is much in the Pre-Columbian religion of North America which will only become intelligible if such contact and blending have had far more influence than is at

present conceded by the majority of students.

The starting-point of the book by Elliot Smith is the discovery of the close resemblance between the process of mummification of the dead in Torres Straits and that current in Egypt at the time of the twenty-first dynasty, a resemblance in so many points of detail as to leave little doubt that the practice must have spread from one region to the other. A study of the distribution of mummification then showed a close correspondence with that of a number of other features of culture of the most diverse kind, including the building of megalithic monuments, the cult of sun and serpent, divine kingship, the svastika, tattooing and the piercing and distension of the ear-lobe. Relying on the criterion of common distribution, reinforced occasionally by evidence of other kinds, Elliot Smith concludes that the people who carried the art of mummification from Egypt to Torres Straits not only distributed this practice to the other regions where it is found, but took with them also the customs which are found side by side with it in so many parts of the world.

The idea that such a heterogeneous medley of customs can have arisen independently in the most diverse environments is absolutely rejected by Elliot Smith who concludes that the grouping came into being through a process of blending somewhere in the neighborhood of Egypt and was carried thence over the world by means of migration.

It is impossible to consider here the mass of evidence brought forward in this book. It must suffice to point out its importance to the students of social psychology. They cannot ignore the question whether the similarities of culture found in widely separated places are the result of transmission or of independent origin. If a custom or belief has been carried ready-made from one part of the world to another, its nature can only be used with the greatest caution as evidence of the psychology of the people to whom it now belongs. We can be confident that an introduced custom will only survive if the mental atmosphere of its new environment is favorable to it, but we can be equally confident that this mental atmosphere cannot furnish a complete explanation of the custom. This must depend on a knowledge of the history of the custom before it reached its present home.

If the contact and blending of peoples have had the far-reaching influence indicated by recent ethnological research, attempts to seek the explanation of the social life of a people by means of interaction between their collective mind and its environment cannot meet with success. Such attempts can only succeed after the history of human culture has been the subject of long and patient study. Meanwhile there still remains ample scope for social psyschology in the study of the ideas and sentiments which underlie the social activity of every part of the world, and in using this knowledge to explain the transformation which social products undergo when they are introduced into a new environment.

The aim of Rivers's little book is to illustrate a principle in the method of sociology. The prevailing tendency in this science is to explain social processes by means of psychological laws. This should doubtless be the ultimate aim of sociology, but in the present condition of our knowledge of social psychology, we are only trying to explain the more by the less known. The main idea which underlies the argument of "Kinship and Social Organization" is that the immediate business of sociology is the investigation of the coexistences, sequences and inter-relations of social facts without attempting any psychological explanation and with the adoption of as few and as simple psychological assumptions as possible. When a body of laws concerning the social coexistences, sequences and relations has been formulated we shall be in a position to con-

sider how far these laws can be expressed in terms of their psychological equivalents. According to the author the creation of such a body of knowledge is a necessary step in the development of a science of social psychology.

With this aim in view the book is devoted to the study of the connection between the terminology of relationship and forms of social organization, the examples being drawn chiefly from Melanesia, though India and North America are also drawn upon for illustrations. It is shown that many details of systems of relationship are capable of explanation as the direct results of forms of marriage, and that the three main varieties of such systems have grown out of three different forms of social organization. The author concludes by pointing to the strictness of the scientific determinism governing the department of sociology with which the book deals. He urges that it is only by showing the existence of such determinism throughout the whole range of the subject that sociology can expect recognition as a science.

#### REFERENCES

- 1. HOCART, A. M. Mana. Man, 1914, 14, 97.
- RADIN, P. Religion of the North American Indians. J. of Amer. Folk-Lore, 1914, 27, 335.
- RIVERS, W. H. R. Kinship and Social Organization. London: Constable, 1914.
   Pp. vii + 96.
- SMITH, G. E. The Migrations of Early Culture. Manchester: University Press, 1915. Pp. vii + 143.

### CRIME AND SOCIOLOGY

# BY ANGIE L. KELLOGG Watertown, N. Y.

Statistics.—The most urgent need of criminology is that of statistics. The Chicago Council Committee on Crime (34) emphasizes the fact that the police and judicial statistics of Chicago are wholly inadequate and incomplete; and urges the collection and publication of the numbers of crimes known to the police, frequency of these crimes, number of habitual offenders, number discharged who have been arrested and tried and who have been held in the police station or county jail, length of the term of persons sentenced, amount of fine, nationality, occupation, and age of offender, and disposition made of him. Koren (27) advocates

the establishment of state bureaus endowed with sufficient authority and properly equipped for the collection of such elementary statistics as enumerated above. An article by von Grabe (20) is valuable not so much for its results as for its attempt to discover by a statistical investigation the after effects of correctional training. Another valuable statistical attempt (43) is a comparison of juvenile delinquency in England and Germany by Strieve.

Causes of Crime. - The majority of crimes are assigned to mental deficiency. The Chicago Council Committee on Crime (34) states that there are evidences of serious disturbances of the nervous system in at least fifty per cent. of the female prisoners of the Chicago House of Correction, and that the mentality of these prisoners is of the moron class. Olson, McCord, Vaughan, Pyle, Spaulding and others strongly emphasize the close relationship between crime and mental deficiency. Clarke (6), however, maintains that the whole correlation between prostitution and amentia is still undetermined. In this connection, he comments on the fact that the intelligent escape the court; and he emphasizes the need for the establishment of norms for women of the same industrial class as that from which prostitutes have come in order that comparisons may be made. He states, as a most conservative and accurate estimate, that one half of those who come into the custody of institutions for correction and reformation are mentally defective. Weidensall (48) also argues for the need of norms, at least of the lowest and average degrees of intellectual capacity which a lawabiding woman must have to earn a living. She claims that at present neither the Binet tests nor Goddard's adaptation of them are adequate to determine the subnormal among such offenders as go to Bedford Reformatory. Bronner (4) claims that statements made as to the number of defectives among delinquents have been misleading; inasmuch as studies have been made of highly selective groups, such as are found in many detention homes. In this connection, she also comments on the fact that the brighter delinquents are not caught. She further holds that tests have been used indiscriminately and under adverse conditions; that defective sight, ill health, bad habits, and language deficiencies have been ignored as ostensible causes of mental dullness. Of five hundred and five children of the detention house, Cook County, Illinois, less than ten per cent. were adjudged feeble-minded.

Various articles discuss the physiological and social causes of crime. The Chicago Council (34) emphasizes physical defects,

and, under defective environment, bad conditions in the home and the school, irregularity of employment and poverty. It also strongly emphasizes the enormous influence which alcohol has in inciting men to deeds of violence and the close relationship between prostitution and the use of alcohol and habit-forming drugs, and finally the pernicious effect of "crime systems," consisting of the professional criminal, the police lawyer, the "fixer," "fences," and the corrupt politician, all assisted by inadequate police patrol, police collusion and our antequated criminal procedure. Frank (13) looks upon sexual anomalies as manifestations of disease. Hall (21) asserts that too considerable a proportion of juvenile delinquency is furnished by working children. Strieve (43) finds as causes of juvenile delinquency in England the wide social distinction between upper and lower classes, absence of proper physical and mental recreation, and alcoholism.

Criticism of Criminal Procedure.—Gibson (16, 17) writes two articles on the codes of Connecticut and Pennsylvania which are very valuable as evolutionary and comparative studies of codes with reference to the bearing thereon of religious, social, and political conceptions, to their efficiency and to motives underlying their modification. The Chicago Committee, McCord, Peyton, Whitman, Olson, Vaughan, Abbott, Lisle (34, 32, 37, 49, 36, 47, 1, 28) and others continually advocate the extension of the use of laboratories in connection with the court. The Chicago Committee, Adelman, Slopter, Ferrari, Goldman, and Myers (34, 2, 41, 9, 19, 35) all urge the necessity of a public defender in order primarily that the indigent accused may have justice. They claim that in this way can be abolished the Grand Jury, the barbarous Third Degree, and legal technicalities of various sorts.

Vaughan (47) would require the judge to be versed in criminology and the present-day jury to be replaced by trained psychologists and physicians. In respect to the police system, the Chicago Committee enumerates the following defects; lack of publicity regarding police statistics, a follow-up system for criminal complaints, effective supervision of patrol, effective control of detective work, discipline, and aggressiveness. Fosdick (11) recommends great care in the selection of the superior and inferior officers, practical and theoretical training of the police, and an absolute divorce of police administration from politics. The jail system is most severely criticized. Whitman (49) argues that the county jail should be used solely as a house of detention for diagnosis and

prognosis. Robinson (40) condemns the idleness of the jail, its lack of mental and moral uplift, and its association of old and young offenders. He advocates that several counties unite to reduce the number of jails. It would then be possible to employ a high salaried and competent man and to install machinery. Von Hentig (24) claims that the jail sends out offenders refreshed for crime. Myers (35) declares that there is no more efficient teacher of crime and indolence than the county jail. Dowling (7) finds jails, lockups, and police stations, on the whole, hygienically pernicious.

There are several considerations of identification systems and reliability of evidence. Fosdick (10) discusses the passing of the Bertillon system and recommends the finger-print system as superior. Lotz (30) illustrates the fact that in reporting an isolated fact about a well-known person one's account is unconsciously colored to accord with his general knowledge of the person. Kobler (25) shows by experiment that excitement improves the observation and memory of a witness up to a certain point; impairs it beyond that point; and that agreement of witnesses may merely mean agreement of erroneous testimony. Benussi (3) contrived a mechanical jury by means of a Marey pneumograph; and found that decisions of a human jury are right on an average of fifty-five per cent. of the cases, while the mechanical jury was almost infallible.

Treatment of Offenders.—The principle of criminology is to treat offenders according to their needs and possibilities and not according to their crimes. It is this motive which establishes laboratories in connection with courts and reformatories. Abbott, Garrett, Lisle, McCord, von Hentig, Whitman, Pyle, Peyton, Olson, The Chicago Committee, Weidensall, and Spaulding (1, 15, 28, 32, 24, 49, 39, 37, 36, 34, 48, 42) all claim that on the basis of examination, made in these laboratories, it will be possible to make clearing houses of jails and detention homes, from which a criminal may be sent to a farm colony, a hospital, an asylum, a custodial for the feeble-minded or a training school, or he can be released on probation, according to his adaptability and needs. This principle of treatment obviously requires an indefinite sentence, a fact which is emphasized by the writers above mentioned. The Chicago Committee advocates the payment of fines on the installment plan so that the poor offender shall not be discriminated against in the matter of imprisonment. It advocates that prostitutes be put in institutions and not fined; that prisoners addicted to drugs be given a cure in hospitals: that prisoners be paid for services rendered and, out of their earnings, money be sent to their families. This last measure is widely advocated by Robinson, von Hentig, Gault, Abbott and others (40, 24, 14, 1). A great deal of discussion has centered around the best system of utilizing prisoner labor and the consensus of opinion is in favor of the state-use system (34, 40, 42). Frank (13) would put sexual perverts under the care of physicians rather than have them sentenced by a judge. While parole and probation meet with general approval, certain phases of these measures occasionally meet with criticism. Kocourck (26) argues that the effect of probation tends to make a victim of a person injured in favor of the wrongdoer; and it also advertises to the world that a first offense brings no reproof from the state, thus encouraging commission of crimes and discouraging prosecutions. Brown (5) contends that parole systems are in need of standardization in respect to the organization which shall have power to parole, who shall be eligible as parole officer and when, and collection of statistics. The parole board should be independent. There should be enough local probation officers to secure close supervision. Lisle (28) advocates a central farm colony for vagrants. Von Hentig (24) holds that drunkenness should be treated by fresh air, regular life, work, and lack of mental friction.

Punishment.—Garrett (15) points out that punishment is a matter of administration; it has to do with individuals. The legislature deals with masses; and can, therefore, only name and define crime. The judicial branch of government can merely determine guilt and innocence. It is not sufficiently informed to pass sentence. He advocates, therefore, a board of punishment, to determine the heredity and the environment of the accused, and the length of time for his discipline, which shall depend upon the growth of his character. Von Hentig (24), writing about recidivists, asserts that punishment has failed in their cases because they were incapable of forming inhibitory associations and were indifferent to bodily discomforts. Lisle (29) argues that punishment is necessary as social sanction, if we are to have society; but as soon as the word punishment contains the idea of expiation it becomes inaccurate. Neither are the ends of punishment reformation and repression merely; for, then, social protection is lost sight of. Prevention is to be the keynote of our future criminal law. Punishment, therefore, can only play its part hand in hand

with treatment of offenders advocated by alienists, doctors and sociologists.

Preventive Methods.—The Chicago Committee finds the crime problem not merely one of police and courts but one of public sanitation, education, living wage, industrial democracy and adequate institutions and colonies. Vaughan (47) maintains that the prevention of crime is to a considerable degree a matter of preventive medicine. He advocates for every city laboratories to analyze water, food and blood; and he would require every house to be opened for sanitary inspection. Mendelsohn (33) would have schools during the summer months to root out the evils of vacation idleness, street life, and unsupervised activities. Flexner (8) to prevent prostitution, advocates general, social amelioration; knowledge of venereal diseases, better wages, better homes and amusements, and decrease in the consumption of alcohol.

The Cause and Cure of Crime by Henderson (23) is a short book written for the great body of people, who are ignorant of the subject of crime and to whom belong the duty and power to change conditions. To this end, it considers modern criminological tendencies; personal acquaintance with prisoners and life histories as the only means of learning how men become antisocial; different ways of grouping offenders, each way being useful for a different purpose; the need of criminal statistics; the causes of crime, such as mental defects, unfavorable bodily conditions, drugs, and especially alcohol, the value of laboratories with departments of psychology; sociology and nervous pathology in connection with the court; the value of having trained persons as officers in correctional institutions; the efficiency of the indeterminate sentence; the payments of fines in installments; restitution from the earnings of the offender to the victims of crimes against property, payments to the family of the criminal; the state-use system of prison labor, the necessity of general information as to criminal procedure, and general, social and industrial amelioration.

Lowrie's My Life out of Prison (31) and Taylor's The Man Behind the Bars (44) are both very valuable popular books, most convincing by their concrete illustrations drawn from their many experiences of prisons and prisoners, of the failure of a repressive penal system and of the criminal attitude of society toward exconvicts, of the evils of alcohol, the need of suitable work for prisoners and the failure of punishment under existing economic conditions.

Feeble-Mindedness: Its Causes and Consequences (18) to a considerable degree discusses how much the problem of crime, immorality, pauperism and alcoholism resolve into those of feeblemindedness. Goddard estimates that from twenty-five to fifty per cent. of our prison population, fifty per cent. of prostitutes, and fifty per cent. of the inmates of alms-houses are feeble-minded. The so-called criminal type, then, is a type of feeble-mindedness, which has been misunderstood and mistreated and driven into criminality, for which he is naturally fitted. Not hereditary criminality, but hereditary feeble-mindedness accounts for the conditions. Thus the hypothesis to be employed in the problem of crime is that there are all grades of intelligence from practically none to the highest, and hence all grades of responsibility. The degree of intelligence which carried a person through life under simpler conditions of society is inadequate in many of the complex social conditions of today. On this view the problem of criminality can be solved partly by adaption and partly by elimination. When we measure intelligence, we measure responsibility; and thus have a guide for treatment. We know whom we can adapt and whom we must eliminate. The moron class is the most dangerous, because they so strongly resemble normal persons and yet are so fundamentally incapable. If elimination is to be accomplished, in general segregation and colonization are essential; and sterilization, wisely and carefully practised, will be efficient in solving certain individual cases. Imprisonment is unjust and irrational treatment of feeble-minded offenders.

The Individual Delinquent (22) is a detailed account of a five years' intensive and comparative study of individual offenders who have come before the author through the Juvenile Court of Chicago. The author gives a comprehensive view of the causes of delinquency; hereditary factors in developmental conditions, ante-natal, natal, post-natal, senility, physical conditions, peculiarities and ailments, physical abnormalities, stimulants and narcotics, environmental factors, public amusements, feeble-mindedness and so on. There is no special leaning to either hereditary or environmental factors. Anthropometric criteria of criminality are broken down completely. Criminal reactions are regarded as maladjustments, so that the problem of criminality becomes one of mental and social adaptation and sanitation. The author finds no hard and fast classification of criminals possible or valuable. The great need is for constructive individual treatment.

European Police Systems (12) is a very valuable and interesting description and critical discussion of the police systems of the larger European municipalities. The author shows how the police problem varies according to economic conditions, size of city, character of its industries, nature of the population, and national traits and traditions. In England, the duties are confined to maintenance of order, pursuit of criminals, and regulation of traffic. In Germany, and also, to a considerable extent, in Austria and France there is hardly a government activity that is not more or less directly connected with the police. In Germany and Austria they have legislative powers, and in Germany they have also judicial functions, and are, therefore, more or less autocratic. The two types of police organization are the decentralized, which is constructed around a single function and is the simplest and most effective; and the centralized, which centralizes miscellaneous functions in one department. The latter exists on the continent; the former, in England. Schools for practical and theoretical training of police generally prevail in Europe. The most elaborate is in Vienna. In England, the police are chosen from private life; on the continent they are generally chosen from the army, so that obviously the attitude of the continental police is militaristic in addition to being autocratic, as mentioned above. On the whole the public confidence in the police and the integrity of the police of Europe is in marked contrast to the public distrust and the police corruption which exists in the United States. In Europe politics has nothing to do with the police. In detecting crime, the laboratory method is widely employed. The author discusses identification systems, record files, the superiority of dactyloscopy over anthropometry, the need of international cooperation in the detection of criminals, of simplification of diplomatic formalities, uniform systems of identification, common police codes, universal extradition treaty, and international notification service and crime indexes. The book has eight appendices which state the moneys expended in certain of the larger cities for police services, the strength and qualifications of the police, and their mode of appointment. There are also seven charts showing the organization of police departments of London, Berlin, Paris, and Vienna, and of the detective bureaus of Berlin, London, and Paris.

The Physical Bases of Crime; a Symposium, (38) is a very valuable collection of articles by the most highly regarded criminologists, physicians, judges, and psychologists. They consider many

topics in relation to crime, such as the court, adolescence, insanity, feeble-mindedness, alcohol, drugs, medicine, head injury, syphilis, hereditary diseases, parental habits, and so on. It is to be regretted that the limitation of space prohibits a consideration of the conclusions drawn.

Boyhood and Lawlessness and The Neglected Girl (45, 46) are studies of West Side delinquents in New York City. They give a detailed account of all the influences that make the West Side juvenile delinquent; as, nationality of the community, numbers, parents, moral standards, street life, poverty, poor housing, powerlessness of the police and of the court, impossibility of enforcing the school law and many other matters fundamental to child development.

#### REFERENCES

- ABBOTT, E. M. The Laboratory in the Study and Treatment of Crime. J. of Amer. Inst. Crim. Law and Criminol., 1915, 5, 840-850.
- ADELMAN, A. E. On the Public Defender; a Symposium. J. of Amer. Inst. Crim. Law and Criminol., 1915, 6, 370-384.
- Benussi, V. Die Atmungssymptone der Lüge. Arch. f. d. ges. Psychol., 1914, 31, 244-273.
- BRONNER, A. F. Delinquency and Mental Deficiency. J. of Amer. Inst. Crim. Law and Criminol., 1914, 5, 561-568.
- Brown, B. W. Parole an Institution of the Future. J. of Amer. Inst. Crim. Law and Criminol., 1915, 6, 65-72.
- CLARKE, W. Prostitution and Mental Deficiency. Soc. Hygiene, 1915, 1, 364

  387.
- Dowling, O. The Hygiene of Jails, Lock-Ups and Police Stations. J. of Amer. Inst. Crimin. Law and Criminol., 1915, 5, 695-703.
- FLEXNER, A. Next Steps in Dealing with Prostitution. Soc. Hygiene, 1915, 1, 529-538.
- FERRARI, R. On the Public Defender; a Symposium. J. of Amer. Inst. Crim. Law and Criminol., 1915, 6, 370-384.
- IO. FOSDICK, R. B. The Passing of the Bertillon System of Identification. J. of Amer. Inst. Crim. Law and Criminol., 1915, 6, 362-369.
- Fosdick, R. B. European Police Systems. J. of Amer. Inst. Crim. Law and Criminol., 1915, 6, 28-38.
- Fosdick, R. B. European Police Systems. New York: Century Co., 1915.
   Pp. xii + 442.
- 13. FRANK, L. Sexuelle Anomalien. Berlin: J. Springer, 1914. Pp. 74.
- 14. GAULT, R. H. Preventing the Development of Criminals. J. of Amer. Inst. Crim. Law and Criminol., 1915, 5, 640-642.
- GARRETT, G. P. The Function of Punishment. J. of Amer. Inst. Crim. Law and Criminol., 1915, 6, 422-425.
- 16. Gibson, H. L. The Criminal Codes of Pennsylvania. J. of Amer. Inst. Crim. Law and Criminol., 1915, 6, 323-344.
- 17. Gibson, H. L. The Criminal Codes of Connecticut. J. of Amer. Inst. Crim. Law and Criminol., 1915, 6, 177-189.

- 18. GODDARD, H. H. Feeble-Mindedness; Its Causes and Consequences. New York: Macmillan, 1914. Pp. xii + 599.
- GOLDMAN, M. C. The Necessity for a Public Defender. J. of Amer. Inst. Crim. Law and Criminol., 1915, 5, 660-665.
- Grabe, E. Ueber Fürsorgezöglinge und Erfolge der Fürsorgerziehung. Arch. f. Krim.-Anthrop. u. Kriminalistik, 1914, 60, 225-277.
- 21. HALL, F. S. Child Labor and Delinquency. Child Labor Bulletin, 1914.
- 22. HEALY, W. The Individual Delinquent: a Text Book of Diagnosis and Prognosis for All Concerned in Understanding Offenders. Boston: Little, Brown, 1915. Pp. 830.
- 23. Henderson, C. R. The Cause and Cure of Crime. Chicago: McClurg, 1914. Pp. 1-175.
- 24. HENTIG, H. v. Strafrecht und Auslese. Berlin: J. Springer, 1914. Pp. 236.
- Kobler, R. Ein Rechtpsychologische Experiment. Zsch. f. angew. Psychol., 1914, 8, 317-325.
- KOCOURCK, A. An Unconsidered Element in the Probation of First Offenders.
   J. of Amer. Inst. Crim. Law and Criminol., 1915, 6, 9-17.
- KOREN, J. Criminal Statistics. J. of Amer. Inst. Crim. Law and Criminol., 1915, 5, 653-659.
- Lisle, J. Vagrancy Law. J. of Amer. Inst. Crim. Law and Criminol., 1914, 5, 498-513.
- 29. Lisle, J. The Justification of Punishment. Int. J. of Ethics, 1915, 25, 346-359.
- 30. Lotz, K. Zur Aussagepsychologie. Zsch. f. angew. Psychol., 1915, 9, 515-518.
- 31. Lowrie, D. My Life out of Prison. New York: Kennerley, 1915. Pp. 345.
- 32. McCord, C. P. One Hundred Female Offenders. J. of Amer. Inst. Crim. Law and Criminol., 1915, 6, 384-407.
- Mendelsohn, S. Summer Idleness and Juvenile Delinquency. Educ. Rev., 1915, 50, 24-35.
- MERRIAM, C. E. Findings and Recommendations of the Chicago Council Committee on Crime. J. of Amer. Inst. Crim. Law and Criminol., 1915, 6, 345-362.
- 35. Myers, Q. A. The President's Address. J. of Amer. Inst. Crim. Law and Criminol., 1915, 5, 675-687.
- Olson, H. The Psychopathic Laboratory Idea. J. of Amer. Inst. Crim. Law and Criminol., 1915, 6, 59-64.
- PEYTON, D. C. Material of Clinical Research in the Field of Criminology. J. of Amer. Inst. Crim. Law and Criminol., 1915, 6, 230-239.
- Physical Basis of Crime; a Symposium. Easton: American Academy of Medicine, 1914. Pp. 188.
- 39. Pyle, W. H. A Study of Delinquent Girls. Psychol. Clinic, 1914, 8, 143-148.
- ROBINSON, L. M. The Solution of the Jail Problem. J. of Amer. Inst. Crim. Law and Criminol., 1915, 6, 100-103.
- 41. SLOPTER, J. H. On the Public Defender; a Symposium. J. of Amer. Inst. Crim. Law and Criminol., 1915, 6, 370-384.
- SPAULDING, E. R. The Results of Mental and Physical Examinations of Four Hundred Women Offenders with Particular Reference to their Treatment during Committment. J. of Amer. Inst. Crim. Law and Criminol., 1915, 5, 704-717.
- 43. STRIEVE, K. Die Strafrechtliche Behandlung der Jugend in England. Berlin: Liebmann, 1914. Pp. v + 302.

- 44. TAYLOR, W. L. The Man behind the Bars. New York: Scribners, 1914. Pp. viii + 1-302.
- TRUE, R. Boyhood and Lawlessness. New York: Survey Associates Inc., 1915.
   Pp. 215.
- 46. TRUE, R. The Neglected Girl. New York: Survey Associates Inc., 1915. Pp. 143.
- VAUGHAN, V. C. Crime and Disease. J. of Amer. Inst. Crim. Law and Criminol., 1915, 5, 688-694.
- Weidensall, J. Psychological Tests as Applied to Criminal Women. Psychol. Rev., 1914, 21, 370-375.
- WHITMAN, J. L. Jails, Lockups and Police Stations. J. of Amer. Inst. Crim. Law and Criminol., 1915, 6, 240-248.

## RELIGIOUS PSYCHOLOGY

#### BY JAMES H. LEUBA

Bryn Masor College

Georges Berguer (1) has provided a detailed and comprehensive, though very brief exposition, together with running critical remarks, of the achievements of the psychology of religion. He considers successively the literature on normal and on abnormal religious psychology, and the theories regarding the origin and the nature of religious phenomena. A very full bibliography is added.

Nothing of especial sigificance was published during the past year regarding the nature and the origin of religion. Of the articles and books here mentioned five (2, 4, 5, 8, 9) may prove interesting to the average reader; they will hardly arrest the attention of the specialist.

Hayes (2) singles out four roots out of which grew religion: magic, zoomorphism, ancestor-worship, inspiration, and miracle. His analysis of the several factors entering into the making of religion is far from adequate. The author is apparently not very familiar with the literature on the origins of religion.

The most curious proposition of Gaultier's paper (3) is the one expressing his conception of the religious "sentiment." It is said to be the concomitant of an absolute approval of existence in its totality and at every instance of its development. It implies a justification of existence in its entirety. From this understanding of religion it follows that the ethical religions are irreligious, for they imply the imperfection of existence and offer means of modifying it so as to give to it some degree of the perfection it lacks. It

follows also that there can be no genuine religion outside of a mysticism transcending the dualism of good and evil. It is in the Buddhistic doctrine of illusion that the author finds the starting

point of a legitimate mysticism.

The present religious unrest prompted the writing of *The Religious Instinct* (4). The author endeavors to point out the fundamental nature of religion and ends with the plea that "we should commit ourselves wholly to religion, as taught and administered by the Church." The author's definition of religion is in no way unusual: consciousness of God and desire for union with Him. But he becomes singular when he dubs "instincts" the activities by which man becomes aware of the existence of God and the desire for union with Him. The wish to place religion on an unshakable foundation is doubtless largely responsible for the readiness with which authors who are not psychologists bestow the name "instinct" upon religion.

In Shepherd's brief paper (5) are set down with hardly any attempt at establishing them, a number of theses regarding the

origin of the primitive gods.

Teslaar's review of the work of the American psychologists in the field of religion (10) besides being very superficial, is often

incorrect, and at times absurd.

The studies devoted to particular aspects of religious experience (6, 7, 8) are neither numerous nor of very great importance. Carveth Read (6) writes interestingly upon magic. One regrets that the great extent of the field he embraces, compels him to a certain sketchiness. The topics treated are the beginnings of magic, its nature, its several forms, its relation to mystery, and its evolution. The author's conception of magic agrees with that of Westermarck and of the reviewer. Yet he defines it as "a connection of events imagined to be constant and to depend upon the presence of some thing or activity possessing an efficacious quality or force, and not to depend upon any particular person." This definition differentiates magic from animism but not from mechanical causation. This last form of causation, involving a quantitative relation between cause and effect, is not assimilated by the savage with magical causation.1 His derivation of Will-Magic from other primary forms deserves attention. It does not seem advisable to me to consider tabooes as outgrowths of primitive magic. Taboo, it is true, like most magic, is dependent upon belief in mysterious

<sup>&</sup>lt;sup>1</sup>Comp. A Psychological Study of Religion, pp. 5-7, 151-164, 177-190.

forces, but this does not by itself warrant the subordination of taboo to magic.

Truc (7) accepts, it seems, the teaching of the Roman Church. He puts down the definition of Faith and "Grace" given by Church and Fathers as authoritative, speaks of theology as an "parfaite science" and is clearly unable to approach his topic from the point of view of, and with the knowledge now possessed by, modern psychology.

An attempt is made in Psychoanalysis and Mythology (8) to turn to account in the interpretation of myths some of the theories of Freud. Myths are divided into two groups; the Nature Myths and Hero or Culture Myths. The latter are "the fancy-realization of the suppressed emotions and wishes which could not be fulfilled in any other way. They are the dreams of the childhood of the race in which the individuals imagine themselves in the positions described in the sagas."

Marrinan (9) deplores the depletion of churches and finds its cause in the failure of religious teaching. He blames not so much that which is taught as the methods of teaching, the "decadent religious pedagogy," and he implies that a better pedagogy would save the situation. Sunday School teaching is no doubt bad, but it is probably because Sunday School religion is in important respects inacceptable to the educated classes that a wide-spread disregard for its teaching has spread. The fundamental question before the Christian church is not "How shall we teach?", but "What shall we teach?"

#### REFERENCES

- Berguer, G. Revue et bibliographie générales de psychologie religieuse. Arch. de psychol., 1914, 14, 1-91.
- 2. HAYES, E. C. The Evolution of Religion. Amer. J. of Sociol., 1915, 21, 45-64.
- GAULTIER, J. DE. Sous quelles conditions le mysticism est légitime. Rev. Phil., 1914, 77, 449-481.
- HARDY, T. J. The Religious Instinct. New York: Longmans, Green, 1913.
   Pp. 300.
- SHEPHERD, W. T. Concerning the Origin of the Ideas of God. J. of Relig. Psychol., 1914, 7, 237-244.
- 6. READ, C. The Psychology of Magic. Brit. J. of Psychol., 1914, 7, 166-189.
- 7. TRUC, G. Grace et Foi; étude psychologique. Rev. Phil., 1914, 78, 52-70.
- Karlson, K. J. Psychoanalysis and Mythology. J. of Relig. Psychol., 1914, 7, 137-213.
- 9. MARRINAN, J. J. The Children and Religion. Ped. Sem., 1913, 20, 229-235.
- VAN TESLAAR, J. S. The Problems and Present Status of Religious Psychology.
   J. of Relig. Psychol., 1914, 7, 214-236.

## RECENT PUBLICATIONS ON MYSTICISM<sup>1</sup>

BY GEORGE A. COE Union Theological Seminary

Pending further development of experimental methods we are obliged to rely, for the chief data of mysticism, upon literary records of one sort or another. Psychology profits directly, however, from records of introspective impressions and valuations. For example, the search for witnesses to a supposed mystical revelation common to all religions brings to light deep contrasts within mysticism itself, and not merely between it and the non-mystical. The Quest Series (1, 9, 15) places side by side the mystical union (Jewish, Christian, and Muslim), which asserts itself as fulness of experience, and the early Buddhist Jhana-consciousness or emptying of the mind, which contains no reference to a merging into something else (15, pp. 114 f.). The Zen sect of Buddhists, too (10), whose teachings modern Japan "has acknowledged as an ideal doctrine for her rising generation" (p. xii), connects no supernaturalism whatever with its yoga-like practises. Moreover, these two types, the full and the void, appear to take opposite attitudes towards magic and theurgy. Jhāna-consciousness claims to be a vestibule to psychic phenomena that range all the way from clairvoyance to levitation (pp. 126 f.). This is early Buddhism. But early Sufism decried reliance upon miracles (9, pp. 130 f.), and Christian mysticism as a whole has belittled hallucinations, and has had scant dealing with what the German language calls Mystizismus (3, 5, 13, 19). These two opposing tendencies Royce (16) discovers in John Fox, who experienced both "openings" (discernment of spirits, etc.) and the Light (a calming, unifying influence).

Another profound difference between types comes to light in an attempt to evaluate mysticism for modern life (3). Alongside of nature mysticism and contemplative mysticism, both of which tend to make individuality illusory, there has been a personal mysticism which focalizes the individual in an effort to produce ocial consciousness. Mysticism has been blamed for its individualism, yet praised because its inmost principle is love. May not the praise and the blame refer, after all, to different things that

<sup>1</sup> The Freudian interpretation of mysticism, the progress of psychic research, investigations of the social consciousness, and of immediacy and the time process, are here omitted on the ground that they should naturally appear in other notices.

bear a common name? From the data now before us it is clear that the assertion, to which James gave the weight of his name, that there is a common mystical experience in the different religions and outside of them, must be reëxamined. There are violent differences of type in what is called mystical. How much these types have in common we do not yet know, or whether indeed there is any reason at all for a common name. In view of this situation, detailed description of experiences even from an ecclesiastical point of view, either Catholic (13) or Protestant (3, 5), has value, much more so (in spite of uncritical psychology) such a large-minded apology as Underhill has given (19). Her attempt (20) to prove that Christianity was fully mystical from the start, as against the common opinion that mysticism entered Christianity through Neo-Platonism, may be found to contribute to the proof of types rather than of uniformity.

On almost all hands there is asserted the continuity of mystical experiences with the common life. This, if I mistake not, is a new drift. Ames (2), essaying a functional analysis, finds that mysticism arises from the same impulses as science, but seeks to satisfy them by a short-cut method. Taylor (18) looks upon mysticism as "one path among others, all leading to the same goal, the realization of the whole personality in such a way that it shall be real through and through." Peabody (II) holds that Quaker eminence in social reform is directly connected with Quaker mystical practises. Jones (7), advancing beyond his former assent to mystical theory, sees in the experience not a "way" of either knowledge or life but rather a more effective use of ordinary resources. Buckham (3) and Underhill (20) maintain that even the "way" of the great mystics can be used in common, everyday life. It is significant that Underhill's attempt to teach the ordinary layman causes her psychological notions to gain in simplicity and clarity. Pollock (12) holds that the central position of mysticism is compatible with any philosophy, materialism included. Dixon (4) connects literary inspirations, in respect to both content and form (rhythm, imagination), with the problem of reality. Finally (6), ritualistic Anglicans are finding fellowship with Quakers in the common use of prayer without words.

From the opinion that mysticism is a set of fantastic doctrines psychology first advanced to the view that it is a set of pathological phenomena. Today we are distinctly beyond this position. Even extreme mystics, as Delacroix has shown, attain a more stable will, a more firmly organized personality by means of their mystical practises. A remarkable example at the present moment is the steadiness of the Bahaists in both preaching and practising universal brotherhood in the face of direst persecutions (22). Here prophetism reappears in all its pristine vigor, and here appears the power of religion that is not yet mechanized.

The continuity of such extreme cases with everyday conduct lies in the fact that personal and social experience as a whole seems to secure organization and control of itself by reference to something that is not in experience at all—that is, in the scientifically orthodox sense of "experience." Bergson (8) solves this paradox by revising the notion of experience, but Bertrand Russell insists upon sharpening it in the orthodox sense (17; cf. 14). After denying the traditional metaphysics of mysticism (intuition, unity, the unreality of time), he declares that "good and bad" are nothing but "reflections of our own emotions on other things, not part of the substance of things as they are in themselves" (p. 799). For psychology, one may conclude, the problem of mysticism—at least the chief problem—is, What is realization? In particular, what part therein has desire or the selectiveness of attention?

#### REFERENCES

- 1. Abelson, J. Jewish Mysticism. London: Bell, 1913. Pp. ix + 184.
- 2. AMES, E. S. Mystic Knowledge. Amer. J. of Theol., 1915, 19, 250-267.
- 3. Buckham, J. W. Mysticism and Modern Life. New York: Abingdon Press, 1915. Pp. 256.
- 4. Dixon, W. M. Inspiration. Hibbert J., 1914, 12, 509-528.
- 5. FLEMING, W. K. Mysticism in Christianity. New York: Revell, 1913. Pp. 282.
- HEPHER, C., ED. The Fellowship of Silence. London: Macmillan, 1915. Pp. vii + 241.
- Jones, R. M. Mysticism in Present-Day Religion. Harvard Theol. Rev., 1915, 8, 155-165.
- MILLER, L. H. The Religious Implicates of Bergson's Doctrine Regarding Intuition and the Primacy of Spirit. J. of Philos., Psychol., etc., 1915, 12, 617-632.
- 9. Nicholson, R. A. The Mystics of Islam. London: Bell, 1914. Pp. vii + 178.
- IO. NUKARIYA, K. The Religion of the Samurai: A Study of Zen Philosophy and Discipline in China and Japan. London: Luzac and Co., 1913. Pp. xxii + 253.
- II. PEABODY, F. G. Mysticism and Modern Life. Harvard Theol. Rev., 1914, 7,
- 12. Pollock, F. The Relation of Mystic Experience to Philosophy. Hibbert J., 1913, 12, 35-46.
- 13. Poulain, A. The Graces of Interior Prayer. (Trans. by L. L. Y. Smith.) London: Kegan Paul, 1912. Pp. xxiv + 637.

- 14. Pringle-Pattison, A. S. "The Free Man's Worship": Consideration of Mr. Bertrand Russell's Views on Religion. *Hibbert J.*, 1913, 12, 47-63.
- RHYS-DAVIDS, C. A. F. Buddhist Psychology: An Inquiry into the Analysis and Theory of Mind in Pali Literature. London: Bell, 1914. Pp. xii + 212.
- 16. ROYCE, J. George Fox as a Mystic. Harvard Theol. Rev., 1913, 6, 31-59.
- 17. Russell, B. Mysticism and Logic. Hibbert J., 1914, 12, 780-803.
- TAYLOR, A. E. Review of Mysticism by Evelyn Underhill. Mind, N. S., 1913, 22, 122-130.
- Underhill, E. Mysticism: A Study in the Nature and Development of Man's Spiritual Consciousness. 3d ed. London: Methuen, 1912. Pp. xv + 600.
- Underhill, E. The Mystic Way: A Psychological Study of Christian Origins. London: Dent, 1913. Pp. xiv + 395.
- 21. Underhill, E. Practical Mysticism: A Little Book for Normal People. London: Dent, 1914. Pp. xv + 163.
- 22. Vall, A. R. Bahaism—A Study of a Contemporary Movement. Harvard Theol. Rev., 1914, 7, 339-357.

# THE TASK AND THE METHOD OF PSYCHOLOGY IN THEOLOGY

## BY JAMES H. LEUBA

Bryn Mawr College

German theologians have of late frequently discussed, and at times with apprehensive interest, the significance of psychology for their discipline. Many of these theologians are university professors whose students hear also the lectures of the German masters of psychology and philosophy. It would seem, therefore, highly desirable in a journal devoted to psychology to set forth as fully as possible the point of view of this group of men, in so far as it concerns the relation of psychology to their science. This would be well worth while even though nothing more should be gained than a definite understanding of their points of agreement and of disagreement with the professional psychologist.

Wobbermin's book (3), to which the larger part of this review is devoted, embodies by far the most formal effort made so far to set forth a psychological method for the use of theologians. His book might well serve as an introduction to what in German theology deserves the attention of the psychologist, since he discusses most of the important works related to his subject, particularly those of Schleiermacher, Herrmann, Kaftan, Troeltsch, Fries, Frank and Biedermann.

In book I (pp. 1-244) the place of theology in the system of

the sciences is considered. Book II (pp. 245-465) treats of the religions psychologische Methode. In a general way, Wobbermin takes sides with H. Rickert against Dilthey, Sigwart, and Wundt, on the question of the classification of the sciences into nature and culture sciences, instead of into physical and psychic sciences. The science of religion, or theology—these two words being used synonymously—constitutes one of the culture sciences, i. e., it is one of the sciences concerned not with the form of experience but with its value.

But theology occupies a special place among the culture sciences. It is concerned with truths for which it claims an absolute value; they are standards for the appreciation of all other values. Thus theology ever raises the question whether culture in its efforts toward the subjugation of nature does not, after all, rest satisfied with what is merely superficial, whether the values which its several particular sister-sciences seek to realize are the highest, the absolute values. In raising this question, theology reaches beyond the other culture sciences, it becomes a criticism of the culture sciences, i. e., a metaphysics (pp. 60-64, 76).

In order to fulfil its task this metaphysical culture science must follow the religionspsychologische Methode, a method valid in both parts of systematic theology (the one referring to historical development, the other to the essential contents of religion), the adoption of which would produce the long desired uniformity in the procedure

of theologians.

It is the second part of this book that chiefly interests the psychologist. What is this psychological method thus offered as the method which is to make possible the solution of the theological

problems?

The task of theology is described as the discovery of the essential content of religion and of the fundamental motives and tendencies expressed in religious faith-convictions. As these motives are usually not the only ones entering into the formation of religious ideas and beliefs, they must be separated from the non-religious motives. However useful the analysis of individual experience may be in the performance of this task, one's own religious experience and that of others may serve merely as a preparation for the study of biblical revelation. The Holy Scripture, as testimony of faith (Glaubens Zeugniss) and revelation, is alone authoritative. Individual experience must be altogether subordinated to the Scripture, which is both the historical source of the Christian religion and the norm of Christian experience. The main task which the

method is to achieve is the discovery of the true religious motives of the faith-convictions expressed in the varied figurative or symbolic forms in which religious life appears in the Bible (pp. 436-437).

We observe first, and with some surprise, that our author calls the method a transzendental-psychologishe Methode. Why transcendental? The psychologist is surely not in the habit of regarding any of his methods as transcendental. Wobbermin does not mean that psychology is to reach conclusions regarding the truth of religious faith; psychology deals altogether with the phenomenal. It can merely observe the presence in religion of faith in a transcendental object, of the conviction of the truth of that faith, seek for motives accounting for these phenomena, and record their consequences. If Wobbermin chooses to use the term transcendental, it is merely because "psychological analysis must be conducted altogether from the point of view of the paramount interest which religion feels in its truth" (p. 75). This is in our opinion not a sufficient reason for describing the method as transcendental.

Wobbermin insists upon the necessity for religious psychology to proceed under the guidance of the Wahrheitsinteress of religion. The essential and specific content of the Christian faith is, we are told, a faith-conviction of its truth, of its absolute value. This is set down by Wobbermin as a fact, previous to any investigaion. A psychologist would require this proposition to be established by an analysis of the contents of Christian experience. He would also wish to investigate the grounds or motives of that conviction. Wobbermin bars the way with the dogmatic affirmation that although faith comes to knowledge in religious experience, it is nevertheless felt to be completely independent of that experience not conditioned by it, but conditioning it. He insists as against Heinrich Maier that the reality of the objects of faith instead of being identical in kind with the reality of the objects of knowledge, is, on the contrary, "completely different both in qualitative and in quantitative respects." "God and divine things are not and cannot be objects of human knowledge" (Wissens und Erkennens). They are altogether objects of faith. Theology is to be regarded as Offenbarungs-Lehre because the Christian religion is in the strictest and fullest meaning of the word a revealed religion (p. 109; also pp. 388-391).

It is evident that Wobbermin does not pretend to provide either on empirical or a metaphysical proof (in the ordinary sense) of the reality of the religious object. For he finds in the "affirmation of faith" the highest possible ground for assurance of the objective existence of God; the absolute value of religion is given with even greater certitude than is the reality of the objects of empirical experience. Belief in a revelation is the hall mark of religious consciousness (p. 390). This claim, he tells us, is of the essence of every religion (p. 389). He is thus, with regard to this fundamental proposition, in agreement with the theologians who may generally be classed as Ritschlians, and he separates himself from Troeltsch who assigns to metaphysics the task of establishing the truth of the religious convictions.

However comfortable to the believer may be the opinion that the conditions which raise any particular mental content to the dignity of a faith-object do not fall within the pale of scientific inquiry, it is not an opinion acceptable to the psychologist. He knows that the objects of faith are psychologically determined as much as any other object; and he refuses to forego the kind of analysis which in another field results in the classification of the objects of experience into external object, image, and hallucination.

We get into a new difficulty with this transcendental psychological method—which after all is not transcendental at all—when we are told that a psychology exclusively empirical cannot be an adequate psychology of religion. This time again it turns out that the difficulty is one of terminology. Wobbermin uses "empirical" in a restricted sense, from which the historical sciences are excluded (pp. 46-47). Not that the data on which they work are different in nature, but that they deal with will-relations. That part of the psychology of religion, by far the most important according to Wobbermin, in which individual religious personalities are studied in the spirit of history, is not "empirical" science. This seems an unwarranted and unfortunate restriction of the term "empirical."

A volume is announced in which the *Methode* is to be applied systematically. In the present large book there is but one illustration of its use and of the kind of results it yields. The idea of the Kingdom of God appears in the New Testament under two forms. In some places it is represented as an earthly kingdom governed by Christ himself, returned among men for the fulfillment of His great purpose. In other places, the Kingdom of God is evidently not a physical reality, but a purely ethical conception. It comes into existence when God reigns in the human heart. The correct solution of this problem is of paramount importance in Christian thought. History is unable, we are told, to solve satisfactorily

the apparent antagonism of these two biblical conceptions. Neither can it account for the troublesome circumstance that the earthly Kingdom, announced as imminent in the time of Christ, has not yet been realized. It is here that the Methode steps in and provides the reconciling answer. It asks what is the religious motive, or, more specifically, what faith-conviction is expressed in these apparently conflicting accounts? Wobbermin answers: "The thought of the immediate appearance of the Kingdom of God expresses the completeness of the conviction of the men of the New Testament in the absolute worth of the spiritual Kingdom of God, a Kingdom above time and space" (pp. 460-462). That this conviction forms the nucleus of the New Testament eschatology is clearly expressed in many places, for instance in John, xvii: 3. What, then, can the apostle have meant when elsewhere he seems to believe in an earthly Kingdom: "For the hour is coming, in which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John, v: 28, 29). The motive once discovered, it becomes quite evident in Wobbermin's opinion that in this passage John designedly used senseimagery to express his faith in the final triumph in man of the eternal God (pp. 463-4).

In another publication (Zum Streit) Wobbermin has applied the Methode to the question of miracles. He cannot admit that all the Biblical miracles have taken place as related. By means of the Methode he discovers that some of them are merely attempts to express in material imagery an altogether spiritual meaning.

I shall leave to others the ungrateful task of showing the large element of arbitrariness in these "psychological" solutions, but I cannot refrain from saying that this complicated attempt at a demonstration of the insufficiency of other methods and the labored discussion of the right religionspsychologische Methode become somewhat grotesque in the light of the only instances of its application so far provided by the author. It is also probably superfluous to remark that there is nothing new in this method. It has always been one of the recognized tasks of psychology to discover motives in order to explain behavior or opinions and beliefs. That which the psychologist will note as unusual, without finding in Wobbermin's work sufficient reason for accepting, are limitations imposed upon the psychology of religion. The psychologist, I take it, will not be willing to subordinate religious experience in general

to the particular experiences related in the Bible, and to regard them as norms; neither will he consent to be guided in the formulation of his problems exclusively by the interest which the Christian, as well as any other religionist, feels in the truth of his faith-convictions. It is the Christian Theologian in Wobbermin which would contract the outlook to what can be seen from this particular and narrow point of view. The psychologist will insist that religion is a form of behavior or attitude, intended, like all forms of behavior and attitude, to secure certain values; and he will consequently be guided in his inquiries by this broader conception. He will, moreover, hold that in order to be adequate a psychology of religion will have to be comparative, that it cannot remain within the manifestations of a single religion.

The rôle which William James is made to play in the development of the Methode deserves a final remark. He appears to Wobbermin as the continuator of Schleiermacher and his own precursor. For, in the mind of our author, James has had the exalted merit of recognizing in the immediate experience of the divine the specific nature of religious consciousness. This recognition is called by Wobbermin epoch-making in the history of theology because it makes possible a correct formulation of the essential religious problem (pp. 275-284). That this is the chief value of the work of James in the field of religion, few will admit. But I must refrain from discussing this point. I shall only draw attention to the very significant fact that for James the "specific" character of religious experience is shared by all the states of consciousness he called "mystical," including every form of intoxication. The upsetting implication for theology of this extension of the meaning of "mystical," Wobbermin prefers not to consider.

Troeltsch (I, 2) separates himself from Wobbermin and, in general, from the Ritschlians in that he does not acknowledge a specific revelation. He rejects the faith-metaphysics and affirms instead the uniformity and the similarity of human experience: "It is altogether out of the question to seek in Christianity for another causality than in non-Christian experience," and he speaks disparagingly of the theology which deals in "extra-mundane and extra-human certitudes."

He does not, however, turn over religion altogether to psychology. Empirical science is incompetent to solve the essential problems of religion. This is true, according to him, with regard to all the culture sciences; no empirical method can solve their essen-

tial problems. Religion is in the same position as æsthetics and ethics. The science of religion—an expression synonymous for him, as for Wobbermin, with theology—cannot rest satisfied with what empirical science is able to do, i. e., analyze, describe, classify phenomena and discover their relations and the conditions under which they come and go. The science of religion is concerned with the question of the truth of religious experience and not only with a causal treatment of the facts of experience. The essential problem of theology is thus epistemological.

Troeltsch accuses the psychologist of trespassing upon the province of the metaphysician in that from analysis and classification he passes to judgments upon the truth and value of religion. And as he is usually unaware of his flight into metaphysics, the psychologist claims that his conclusions are those of empirical science. These psychologists are simply raw metaphysicians, usually prepossessed in favor of positivism, who, therefore, reach conclusions adverse to religion.

This attack upon the psychologist is justified only when he presumes to establish the truth of transcendental objects. For my part, I have never done so. For the gods of the religions with which I have been concerned are not identical with the Absolute of the metaphysician. They are beings known by their alleged actions upon the physical universe, or upon man, or both. They are empirical inductions similar in kind to ordinary scientific induction. The belief in the *impassible* Absolute Reality which the philosopher calls "God" would never have given rise to any one of the historical religions. This essential distinction between the gods of religion and that of metaphysics the theologian ignores; therefore he continues to accuse the psychologist who concerns himself with the validity of the empirical god-hypothesis with unwittingly entering the pale of metaphysics.<sup>1</sup>

Troeltsch breaks with the Ritschlians when they affirm that the truth of religion is directly given in a faith-experience. He holds, it is true, that truth is to be sought and discovered in experience; but this does not mean, for him, that religious truth is a generalization on the basis of discovered empirical facts. If it were so, the truth of religion would be a problem for empirical science, and this Troeltsch strenuously denies. No, religious truth is a truth universally valid, enjoying a priori existence in the mind, and reveal-

<sup>&</sup>lt;sup>1</sup> See Chap. XI, Theology and Psychology, of my book, A Psychological Study of Religion.

ing itself in the concrete facts of religious experience. It is an a priori truth in the same sense as the categories of space, time, and causality are a priori; they are of the very nature of mind, they express its universal constitution.

In order to solve the essential problems of religion one must then, according to Troeltsch, pass from the field of empiricism into the field of rationalism. His rationalism is that of Leibniz and of Kant, a formal rationalism, immanent in experience, discovering itself in experience; and not the speculative rationalism which would derive analytically, from general propositions, conclusions referring to particular facts,

In laying the foundation of their theology the Ritschlians place the whole emphasis upon the necessary truth of the values affirmed in religious conviction, and upon a separation of theoretical from practical reason. Herrmann, for instance, affirms that theology rests upon the presupposition that there are experiences belonging to the individual life which we regard and must regard as expressing absolute truth, even when we realize the impossibility of conceiving of them as universal laws or categories of thought. To those holding this opinion, Troeltsch addresses the fatal criticism that they lose sight of the question of the reality of the object (God, the Absolute) to which the values are attached and that, consequently, their system is an elaboration of mere desire. Against their view he maintains that there are universally valid laws of religious consciousness which are to be discovered in the diversity of religious

life in which they find expression. The search for these laws con-

stitutes the main task of the science of religion.

It appears to me that the fundamental proposition of Troeltsch, namely, the affirmation of a priori law, or laws, of religious consciousness, different from those obtaining in every other field of experience, remains completely unsubstantiated. It is apparently nothing more than an affirmation born of the desire to make religion a law unto itself. It is the very same desire which leads the Ritschlians to divorce theology from science and from "rationalistic" metaphysics. In whichever way this withdrawal of religion from the rest of the world of experience be accomplished, it is an equally arbitrary proceeding. Why should one take seriously the affirmation of Troeltsch before he tells us what these a priori laws are and shows us what use can be made of them? Neither discussion of method nor affirmations concerning the absolute value of religious experience, the certainty of faith-convictions, and the

a priori laws of religious consciousness may take the place of actual psychological studies of religious life. Theologians, and in particular German theologians, neglect too much the science about which they write so abundantly to be safe guides in the matter of method.

#### REFERENCES

- TROELTSCH, E. Psychologie und Erkentnisstheorie in der Religionswissenschaft. Tubingen: 1905.
- TROELTSCH, E. Zur Frage der religiösen a priori. Relig. u. Geistes-Kultur, 1909, 3, 263-272.
- 3. Wobbermin, G. Die Religionspsychologische Methode in Religionswissenschaft und Theologie. Leipzig: Hinrich, 1913. Pp. ix + 475. See also by the same, Zum Streit um die Religionspsychologie. Berlin: Schoneberg, 1913.

## SPECIAL REVIEWS

The Social Problem. A Constructive Analysis. C. A. Ellwood. New York: Macmillan, 1915. Pp. xii + 255.

"The purpose of this little book is to furnish a brief analysis of the social problem in Western civilization and to outline a scientific social philosophy which shall serve as a basis for a well balanced progress" (preface, page vii). The social problem is now, what it has been in all ages, the problem of the relations of men to one another—a problem as broad as humanity. Its solution "requires a scientific understanding of the forces at work in human interrelations, and careful putting together in a right way of all the factors concerned. In brief, it requires a scientific sociology" firmly grounded on psychological principles (pp. 15, 16).

The unity of human groups is essentially a psychic or spiritual matter. "Civilization, in other words, is at bottom the creation and transmission of ideal values by which men regulate their conduct" (p. 21). Therefore we face the problem that Comte faced when he worked out his positive philosophy, i. e., how to harmonize the hopeless conflict between the fundamental beliefs and ideas of the

members of the Western society.

After considering the historical elements in the modern social problem (Chap. II), the physical and biological elements (Chap. III), and the economic elements (Chap. IV), the author comes to the decisive factor, namely, the spiritual and ideal elements (Chap. V). The key to the problem is a humanitarian ethics and religion. "By a social religion, we mean of course, one which will exalt the service of humanity over and above the service of any individual, class, nation, or even race as the highest end value" (p. 206). It must be "a redemptive religion, if we are to have a fully socialized ethics—one which is equal to 'bridging the gulfs' in existing humanity" (p. 213).

This solution seems hardly consistent with the psychology of the school of thinkers with whom Professor Ellwood classes himself,

namely that of John Dewey and George H. Mead.

These men show that the growth of the social self is through constant identification of its interests with the interests of the group

to which it belongs. Beginning with the family and play-ground, it grows wider and wider as its contacts extend and multiply. The individual thus gradually identifies himself with his local community, his state, his nation, Western civilization, and finally humanity. The sacrifice is of the smaller to the larger self, of the habitual self to the self created by the adjustments to the higher group. He becomes aware of himself through his awareness of others, and his knowledge of himself grows with his knowledge of others, with his greater imaginative contacts and responses to an ever-widening group. It is a continuous process of growth. The conflict is only incidental to the growth.

VICTOR E. HELLEBERG

University of Kansas

Social Heredity and Social Evolution: The Other Side of Eugenics. H. W. Conn. New York: Abingdon Press, 1914. Pp. vi + 348.

It is refreshing to find a biologist who appreciates the limitations of physical science in interpreting social phenomena and in furnishing practical guidance for social policies. Professor Conn's book, addressed apparently to biologists, is written with the avowed purpose, however, of showing that social evolution is essentially psychic, and that those eugenists who think that they have found the solution of "the social problem" are on the wrong track. The development of humanity, he contends, has taken place through the improvement of its social rather than its organic heredity; and the hope of the future must lie in the same direction. The laws of organic evolution have but a limited application in the understanding or promotion of social progress. The key to progress must be found in "social heredity," by which the author means the handing on from generation to generation of the accumulated possessions of the race, material and spiritual. In the case of humanity, therefore, the environment, especially the "subjective" environment of ideas, ideals, and values, and the traits of character acquired by the individual therefrom, become of much greater importance than organic heredity and "congenital characters."

While the book is written ostensibly to refute the extravagant claims of the more extreme eugenists, yet Professor Conn rightly feels it necessary to develop in outline a whole system of sociology to do this. We find him, therefore, treating of everything in social

evolution from the origin of language and of society itself to the nature of moral codes and of civilization. Herein lies the interest of the book. The author naturally does not profess to be developing a system of social theory. Sociology and psychology are not referred to, nor are there any explicit references to authorities in those sciences. But as a biologist and as a man of common sense Professor Conn delivers telling blows at the biological theory of human society.

Social psychologists and sociologists accordingly cannot afford to let this work go without a careful reading, even though they may find little or nothing new in it. Of course, crudities of expression and uncritical statements, from the strict sociological and psychological standpoints, abound in the book, but as a whole it is sensibly written; and by its production the author has rendered a distinct service to all working in the field of the social sciences.

CHARLES A. ELLWOOD

University of Missouri

The Unconscious Reason in Social Evolution. A. E. CRAWLEY. Sociol. Rev., 1913, 6, 236-41.

Mr. Crawley's thesis is that "man's social institutions were built up, like those of ants, bees, and wasps, by reason or intelligence (or whatever it may be styled), but not by conscious reason." What he means by "unconscious reason" is difficult to determine exactly; but apparently he means adaptation by the method of trial and error. He argues that "in the lower stages of mind purpose is not conscious, intelligence is not conscious"; and that many of the lower animals (the ant, e. g.,) are intelligent, but not conscious. "Man is the reasoning creature par excellence; but nine tenths of the work of his mind is below the threshold of consciousness." We cannot, therefore, suppose that men consciously and deliberately invented their institutions any more than that the ant planned consciously its wonderful social system.

As a protest against recent attempts to revive the Contract Theory of society Mr. Crawley's argument is timely and effective; but as an explanation of social evolution it leaves much to be desired. In what way his explanation differs from a purely mechanistic explanation he does not attempt to show. To the reader he seems to commit the fallacy of describing in psychological terms purely mechanical processes.

C. A. ELLWOOD

The Function and Scope of Social Philosophy. H. A. OVERSTREET. J. of Philos., Psychol., &c., 1914, 11, pp. 533-43.

Professor Overstreet pleads for a recognized and organized social philosophy. Philosophy has been too much occupied with criticizing the results and presuppositions of the mathematical, physical, and biological sciences. But the disorganized state of the social sciences shows that they have need of a philosophical criticism of their categories if they are ever to get organized as a truly coherent body of scientific knowledge. Professor Overstreet has no difficulty in giving striking illustrations of the need of a social philosophy from the present state of the social sciences, especially economics and politics.

Defining social philosophy, then, as "the critique of social categories," he holds that an inventory of the "master concepts" of the social sciences is its first task. These "master concepts" he finds to be (1) work, (2) sex-life, (3) æsthetic enjoyment, (4) knowledge-seeking, (5) government, (6) heeding the good (i. e., ethics and religion.) It follows that the philosophy of work or industry will be the fundamental section of social philosophy upon which, Professor Overstreet thinks, all others sections must rest. Then successively must be developed philosophies of sex-life, of æsthetics, of science and education, of ethics and religion, in order to complete

social philosophy.

While this article is suggestive and sensibly written, it leaves an impression of looseness and vagueness in the mind of the trained worker in the social sciences. What, for instance, is the relation between this social philosophy, as Professor Overstreet conceives it, and sociology? To be sure, he starts out with the modest program of making "social philosophy" merely a criticism of the categories of the social sciences, but he ends with the demand that a completed social philosophy include philosophies of everything from industry to religion. If these several philosophies are to be built upon the facts of history and experience, as well as upon the criticism of concepts, wherein will they differ from sections of a scientific sociology in the broad sense of that term? Again, in the same spirit Professor Overstreet fails to recognize that social psychology and social biology must be sections of sociology. A carefully worked-out logic of the social sciences would surely have enabled him to speak less vaguely regarding social philosophy. Finally, in asserting that a philosophy of work must be fundamental to all other sections of social philosophy, does not Professor Overstreet

fall into the same error as the "economic determinists"? Social philosophies we have in plenty at the present time; what we need is a scientific criticism and synthesis of the elements of worth in each of them.

CHARLES A. ELLWOOD

Socialism and Syndicalism. P. Snowden. Baltimore: Warwick & York, 1914. Pp. 262.

This is the type of book on a social movement which makes the psychologist despair. No attempt is made at psychological interpretation or criticism of the socialist and syndicalist movements. Instead, we are met at the beginning with the dogmatic statement that "Socialism, based upon the impregnable rock of history, economy, and morality, can alone explain the causes of existing industrial and social evils, and alone submits a coherent, intelligent, scientific, and practical scheme of change" (p. 15). How a political and economic program, such as Socialism, can explain anything is difficult to see, unless indeed it be assumed that such a program has back of it and implicit in it an adequate scientific social philosophy. This, of course, is just what Mr. Snowden does rather vaguely assume for Socialism. Hence the futility, it would seem, of the labors of the social psychologists.

Not that Mr. Snowden is an extreme socialist. On the contrary he is of the moderate type. He criticizes Marx's theories in a mild way, but his criticisms are of the conventional sort and show no knowledge of modern psychology. In the same way his treatment of Syndicalism leaves much to be desired. He repeats the ordinary economic explanations of the syndicalist movement, and makes no attempt at a psychological analysis of it.

The book can be commended only as a sample of the literature of the social sciences when they are still in the stage in which there is little or no appreciation of the bearing of modern psychology upon social theory.

C. A. ELLWOOD

Democracy and Race Friction. J. M. MECKLIN. New York: Macmillan, 1914. Pp. x + 270.

The status of the negro, past, present, and future, is the main problem under discussion. Discarding the vague humanitarianism of idealistic philosophy, of the political equalitarians, and of the recent psychology which asserts that all peoples are roughly uniform in native equipment, the writer essays to interpret race friction from the standpoint of a psycho-physical social psychology. After detailing the concepts of instinct, the subconscious, custom, imitation, and group conflict which writers like Tarde, Baldwin, and McDougall advance, a definition of race is reached. Subjected to long-continued pressure from uniform conditions of life, a group develops uniform modes of physico-mental response which may fairly be termed racial. The negro, after having acquired, through centuries of selection, certain physico-mental peculiarities due to life in a monotonous, unwholesome tropical environment, was thrust into a white man's group; and a primitive sex, property, and religion mores of a nature people met the traditions of the Anglo-Saxon. An imperfect assimilation during slavery was upset by the doctrinaire reconstructionists, and after a generation of friction the white and the black are mentally separate. Differences will not down through constitutional amendment and theories of equality, proved by the decisions of the Supreme Court relating to the negro and the practical situation in the South today.

The negro, with his handicap, biological and mental, has, on the whole, failed to meet the fast pace of a competitive regime, and his tragedy and fate is to prove his fitness to survive, at the same time being compelled, because of the superior *mores* and control genius of a militant "race," to work out his salvation, if at all,

largely within his own group.

This, in bald outline, is the main trend. Professor Mecklin states that he has no final solution of the problem, and it is one of the merits of his method of attack that he singles out the various ifs. The negro will grow "social and solid" if he advances in thrift, honesty, and vocational skill; if he improves upon a limited achievement in a pure family life; if he rationalizes his religion; if he cultivates a race consciousness, etc.

On the part of the white, the author says that a return to a full master-servant status conflicts with the accepted tenets of democracy. To treat the negro as a temporarily backward race, with the promise of ultimate incorporation and intermarriage would throw a too heavy strain on both groups. The conclusion favored is frankly to recognize inherent racial differences, to give the blacks, not equal opportunity, but "equal consideration" and freedom, letting the competitive struggle select the fit and eliminate the weaklings. This attitude involves a modification of previous abstract social theories.

In the mind of the reader it raises the question of ethical justification, a question not discussed at any length by the writer. A fuller statement of the implications of "equality of consideration" than the last chapter contains is necessary to satisfy the reader's query, what can be done?

Where Professor Mecklin ends his skilful marshaling and interpretation of material is surely not the end of scientific procedure. Granted the present psycho-physical inferiority of the negro and the social inequalities which have always resulted therefrom, is there anything in the way of experiment with limited groups of blacks which may throw light on their capacities when brought under new systems of stimulation? It may be that one of the ironies of the situation is that tradition and non-rational attitudes slowly built up in the "group mind" prevent the carrying out of tests. If such projects-founded upon flexible hypotheses, not group custom—are without further ado pronounced impossible, then the implications for a scientific determination of the race problem should be considered. The problem reverts to factual analysis of more or less conflicting data regarding a past or present status quo, and the assumptions based on the data may not be interpreted anew by placement in different contexts.

Dr. Mecklin presents a strong case, considering the complexity of the problem and the nature of the evidence now available. A wide range of material is sifted, aptly used, and expressed in excellent style. The discussion of the status of the mulatto (pp. 52-56) is of interest to psychologists who wish to trace the social causation of multiple personality.

E. L. TALBERT

Citizens in Industry. C. R. HENDERSON. New York: D. Appleton, 1915. Pp. xix + 342.

No phases of the effort for social betterment have had a more varied history than "profit sharing" and "welfare work," nor have any perhaps been less scientific in approach or more doubtful in consequence. Mr. Henderson has enunciated the fundamental reason in a quotation from Mr. Gompers: "Justice, not charity is the right of all workers. Let welfare work become what it should be—conscience work." The author has defined justice as meaning "good citizenship," implying "legal and political equality, common rights and reciprocal duties." The man does not lay aside citizenship when he dons overalls and jumper. He is still a citizen, a

Citizen in Industry, and he "never can be morally content and satisfied as long as his mind, will and voice count for nothing in the direction of the industry and its product." The discussion does not map out a program whereby employers may be led to adopt this creed, or whereby employees may be convinced that the best phases of welfare work are steps toward the ideal. But the author has presented the methods of many establishments, "the principles which underly the whole movement," and the problems yet to be solved.

The book is crammed full of information, detailed schemes for welfare work, and it will prove invaluable to those who are endeavoring to secure higher standards for industrial workers.

SUSAN M. KINGSBURY

The Natural History of the State. H. J. Ford. Princeton: Princeton University Press, 1915. Pp. 188.

In an endeavor to estimate the influence of the Darwinian theory of evolution upon political science Mr. Ford calls into service not only biological data but the data of psychology, linguistics and anthropology as well. Darwin, he finds, left unsettled the precise nature of the process of evolution that produced the human species and thus failed to define the bearing of natural history upon political science. Biology suggests that the ancestral form of the human species must have been gregarious, but it is not conclusive upon the subject. Psychological data, however, are more convincing. The community is exhibited as the being for whose advantage brain development primarily took place and as the force generating the power of forming general concepts, the conclusion being that the human mind is a social product. Linguistic data likewise point in the same direction, while anthropology throws an uncertain light.

Assuming the truth of the Social Hypothesis Mr. Ford proceeds to deduce certain corollaries with respect to political science, and it is here that the argument fails to convince. To say that "the state made man" is to create a real (as opposed to a conceptual) distinction between the state and the units which compose it; to say that man's "nature was formed by government" is to overlook the parallel fact that government was formed by man's nature, which the author admits when he offers man's needs as an explanation of community life; to say that "rights are not innate but derivative" and that they "exist in the state but not apart from it" is to consider man as still subject to the forces of nature which controlled

him before the dawn of reason. When our Revolutionary forefathers held that there were fundamental rights of life, liberty and property which no state could take away they were but laying down conditions without which continuance under the particular form of state life would be impossible; and if ethics involves reason and free will they were right.

C. G. FENWICK

Fear and Conventionality. E. C. Parsons. New York: Putnam's, 1914. Pp. xv+239.

This clever book will afford entertainment and instruction to those curious to know the raison d'être of the various customs and rules of etiquette which govern the behavior of host, guest and traveler, the giving of presents, paying calls, marriage, etc. At the same time, the sociologist and the psychologist will read this volume with profit, for the author is not only clever but also learned and of good judgment. Her main effort would show that fear, or apprehension, is at the root of most of our conventions. These are not merely rationalized relics of the past, but re-expressions of a wellnigh unchangeable human nature. How subtle is at times her discovery of apprehension may be seen in the reason she assigns for women taking men's arms to go out to dinner. It is not for fear of tripping, nor is it an acknowledgement of weakness, a gesture of propitiation, it is because by that means "I raise up an imperceptible kind of barrier between us, a barrier covertly soothing to the sense of disquiet . . . the difference in sex arouses."

In the chapter on the Host, one reads "with us a well trained butler always pours a little of the wine into the host's glass before serving it to the guests, just as among the Krumen . . . the housewife takes the first drink—to take off the 'fetish' or to prove the beverage unpoisoned." That chapter ends with this generalization: The etiquette by which the host is governed "is a systematic attempt to overcome the suspicions and apprehensions always excited by the stranger."

JAMES H. LEUBA

Les Maladies Sociales. P. GAULTIER. Paris: Hachette, 1913. Pp. vi+270.

This small volume is written by a patriot who sees in social disease a serious menace to his country. He describes with vigor and com-

petence adolescent criminality, alcoholism, depopulation, pornography, and suicide, and offers such legislative and moral remedies as seem to him practicable.

J. H. L.

Assemblies. C. S. GARDNER. Amer. J. of Sociol., 1914, 19, 531-555.

Assemblies may be divided into three classes: (1) the accidental concourse; (2) the inspirational gathering; (3) the deliberative body. The article discusses chiefly the second of these classes, which includes lecture audiences, theater crowds, and church congregations. The writer is especially interested in this last form of assembly. He finds that the psychological conditions are most favorable in a church congregation for effective ethical and religious work if what he calls the secondary stage of psychical fusion is not passed. "In this secondary stage the individuality of the units has not wholly disappeared. The fusion is partial only; a measure of independence remains to the average person." But if the the third stage of psychic fusion is reached, when the individuality of the personal units has disappeared: "if the emotional tide runs so high as to submerge the intellectual life and drown all definite ideas in its flood, . . . no sentiment is then developed, no ideal established, but only a thirst for wild and senseless emotional intoxication which is disorganizing and debilitating in its effects upon personality. The third stage of psychic fusion should, therefore, always be avoided."

C. A. ELLWOOD

## **BOOKS RECEIVED**

- HEALY, W. Honesty. Indianapolis: Bobbs-Merrill Co., 1915. Pp. x+214. \$1.00 net.
- PETERSON, H. A. Methods of Testing School Children for Defects of Vision and Hearing. Normal, Ill.: State Normal University, 1915. Pp. 1-16.
- Schopenhauer, A. The Basis of Morality. (Trans. with Introd. by A. B. Bullock.) New York: Macmillan, 1915. Pp. xxviii+288. \$1.25.
- HOLT, E. B. The Freudian Wish and Its Place in Ethics. New York: Holt, 1915. Pp. ix+212. \$1.25.

## NOTES AND NEWS

THE present number of the BULLETIN dealing with social and religious psychology has been prepared under the editorial supervision of Professor James H. Leuba, of Bryn Mawr College.

At Stanford University, Professor Frank Angell has been granted sabbatical leave of absence for the spring semester in order to make a trip to Belgium. During his absence Professor Lillien J. Martin will act as executive head of the department of psychology.

THE following items have been taken from the press.

Dr. H. Charleton Bastian, F.R.S., author of "The Brain as an Organ of Mind" and works on aphasia and other neurological topics, died November 17, at the age of 78.

A ROYAL medal has been awarded by Dr. W. H. R. Rivers for

his contributions to ethnography and ethnology.

Dr. Robert Barany, of the University of Vienna, who has contributed to our knowledge of the functions of the ear, has been awarded a Nobel prize in medicine. It is reported that Dr. Barany is a prisoner of war in Russia.

Dr. T. L. Bolton, professor of psychology in the University of Montana, who was not reappointed by the State Board of Education, has now been restored to his position but with forced leave of

absence without pay for the current academic year.

THE United States Bureau of Education has appointed Professor J. R. Angell, of the University of Chicago, a member of the commission to make a survey of Iowa state educational institutions.

## INDEX OF NAMES

Names of contributors are printed in SMALL CAPITALS, and the page numbers of the contributions in Full Face Type. In the case of authors reviewed or summarized the page numbers are in *Italics* and in the case of mention in the notes and book lists they are in Roman type.

Aall, A., 25
Abbott, E., 117
Abbott, E., M., 454
Abelson, J., 461
Abelson, J., 461
Abelson, J., 461
Abelson, J., 461
Ackerk, E., 101
Ackert, J. E., 298
Adelman, A. E., 454
Adler, A., 395
Adler, F., 403
Adler, H., 184, 351
Adler, M., 187
Aldrich, M. A., 402
Allee, W. C., 280, 290
Allen, W. R., 289
Airutz, S., 117, 226
Amar, J., 418
Ames, E. S., 461
Anderson, D. A., 168
Anderson, Von O., 184
Angell, J. R., 280, 420, 438, 481
Angell, J. R., 280, 420, 438, 481
Anger, R. P., 44, 145, 160, 193
Anrep, G. V., 142
Anschütz, G., 395, 404
Armbruster, L., 289
Arps, G. F., 56, 214
Aschaffenburg, G., 271
Ash, I. E., 43, 418
Ash, I. E., 43, 418
Asher, L., 142
Assagioli, R., 29
Auer, J., 142
Aveling, F., 364
Aviragnet, E. C., 152
Avres, L. P., 378, 395, 432

Baade, W., 27 Babcock, H. L., 289 Bacon, M. M., 171 Barrd, J. W., 52, 229, 333 Baker, J. H., 305 Baldwin, B. T., 73, 85, 184, 360, 378, 379, 395, 403 Baldwin, J. M., 127, 204, 220, 357 Ballard, P. B., 371

Ballou, F. W., 395 Balz, A., 168, 176 Banta, A. M., 289 Bárány, D., 271
Barany, R., 481
Barker, L. F., 271
Barnes, E., 379
Barnes, H. R., 379
Barnes, J. C., 44
Barnesby, N., 371
Barrett, M., 184
Barry, D. T., 152
Basset, G. C., 305, 404
Bastian, H. C., 481
Bateman, W. G., 359
Bauch, M., 27, 410
Baunacke, W., 298
Bayeux, R., 414
Becher, E., 120
Beck, A., 289
Beck, R., 351 Bárány, D., 271 Beck, A., 289
Beck, R., 351
Beebe, S. P., 144
Bell, J. C., 184, 400, 403
Benedikt, M., 413
Benjamins, C. E., 168
Benson, C. E., 395
BENTLEY, M., 80, 100, 403, 438
Benussi, V., 172, 218, 224, 454
Berger, E., 107
Bergmann, G. v., 143
Bergson, H., 25, 439
Berguer, G., 25, 29, 458 Berguer, G., 25, 29, 458 Berliner, A., 101 Bernhardt, M., 204 Bernhardt, M., 204
Bernstein, J., 107
Beyer, T. P., 371
Bialkowska, W., 159
Bigelow, G. H., 154
BINGHAM, W. V., 68, 160, 298, 357
Bittner, I. H., 289
Black, N. M., 30
Bleuler, E., 16, 101, 122, 272, 411
Blumenfeldt, E., 153
Rode, B. H., 16, 27 Bode, B. H., 16, 27 Boden, —, 224 Bohn, W. E., 359, 371

Bolton, J. S., 43, 193
Bolton, T. L., 481
Boodin, J. E., 357
Boring, E. G., 27, 118, 187
Bose, J. C., 289
Bourdon, B., 117, 216
Bouttier, H., 152
Bowen, L. de K., 126
Boyd, W., 184, 359, 371
Braafladt, L. H., 143
Bradford, E. J. G., 184
Brandell, G., 351
Braunshausen, N., 242
Breitwieser, J. V., 37, 190
Brezzina, E., 413
Bridges, J. W., 184, 399
BRIDGMAN, O. L., 319
Brill, A. A., 25, 128 Brill, A. A., 25, 128
Brinton, W. C., 432
Brogan, A. P., 220
Bronner, A. F., 126, 454
Brossa, A., 108, 299 Brossa, A., 108, 200
BROUSSEAU, K., 326
Brouwer, B., 148
Brown, B. W., 454
Brown, H. A., 395
Brown, H. C., 221
Brown, J. W., 185
Brown, T. G., 148, 413
BROWN, W., 185, 326, 351, 364
Brownlee, T. I., 289
Bruce, A. N., 143
Bruce, H. A., 203, 279
Brunacci, B., 289
Brunemeier, E. H., 143
Buchner, E. F., 403
Buckham, J. W., 461
Buckingham, B. R., 187, 395
Burch, G. J., 111 Burch, G. J., 111 Burket, I. R., 143 Burr, C. B., 272 Burr, C. W., 272 Burris, W. P., 396 Burrow, T., 21 Busacca, A., 159 Bush, A. D., 359, 371 Busse, L., 17 Busser, N. M., 379 Buttel-Reepen, H. V., 289 Byington, C., 242

Cajori, F., 396
CALKINS, M. W., 37, 38, 189
CAMERON, E. H., 61, 403
Camis, M., 148
Campbell, C. M., 272
Campbell, I., 160
Cannon, W. B., 120, 143, 279, 408
Capitan, —, 402
CARLE, N. A., 432

Carlile, W. W., 357 Carlson, A. J., 120, 143 CARPENTER, F. W., 129, 144 CARPENTER, F. W., 129, CARR, H., 305, 308
CARR, H. A., 440
CAIT, H. W., 17, 21, 25
CARUS, P., 203, 242
CASTELL, D. B., 306
CAtlin, C., 379
CAttell, J. McK., 44
CAVAZZANI, E., 144
CAVAZZANI, E., 144
CAVE, B. M., 185
Cellerier, L., 306 Cellerier, L., 396 Снароск, R. Е., 432 Снармап, J. С., 125, 396 Снаяв, Н. W., 17 Christiansen, J., 153 Church, A., 203, 429 Claparède, E., 128, 187, 351 Claparède, H., 128 Claparède, H., 128 Clark, H., 172 Clark, R. P., 272 Clark, W., 454 CLEVELAND, F. A., 432 Clouston, T. S., 244 COBB, M. V., 66 COBURN, C. A., 298, 305, 306 COE, G. A., 78, 459 Cohen, M. R., 101, 221 Cohen, M. R., 101, 221
Cohn, L., 117
Collins, E. R., 160, 185
COLVIN, S. S., 67
Compayre, G., 43
Conel, J. L., 144
Conn, H. W., 439, 472
Conrad, W., 404
Cook, F., 120, 153
Cook, H. D., 214
Cook, W. A., 371
Coover, J. E., 172, 313, 327
Cords, R., 107
Coriat, I. H., 25, 122, 278, 279
Cornelius, —, 127 Cornelius, —, 127 Courtis, S. A., 187, 396 Cowdry, E. V., 159 Cowles, R. P., 289 Crain, C. M., 185 Cramaussel, E., 178 CRAMPTON, H. E., 432 Crawley, A. E., 472 Creighton, J. E., 17 Crile, G. W., 17, 242, 408, 430 Croce, B., 221 Croskey, J. W., 107 Crozier, W. J., 289 Curtis, H. S., 279 Cuyler, E., 364 Cuyler, T. De W., 364 Cybulski, N., 153 Cyriax, E. F., 144 Cyriax, R. J., 144

Dale, D., 289
Davidson, P. E., 126
Davies, G. R., 185, 396
Davies, C. O., 379
Davis, J. B., 379
Dawson, J., 396
Day, L. C., 371
DEARBORN, G. V. N., 74
DEARBORN, W. F., 227
De Camp, J. E., 440
Decroly, O., 396
Déjerine, —, 278
De Laguna, T., 101, 221, 357
Delava, P., 153
Demeny, G., 396
Deucaler, G., 185, 396
De Voss, J. C., 298
Dewey, E., 396
Dewey, E., 396
Dewey, J., 17, 21, 396
Dice, L. R., 289
Dittler, R., 107, 153
Dixon, W. M., 461
Dockerill, M. A., 185
Dockerill, W. H. A., 396
Dodg, R., 75, 160
Doinikow, B., 159
Doll, E. A., 29, 72, 188, 330
Donaldson, H. H., 360
Dontchef-Dezeuze, M., 351, 352
Dorlencourt, H., 152
Dovling, O., 454
Downey, J. E., 185, 325
Drever, J., 371
Du Bois, P., 224
Dunville, B., 127, 396
Dunlap, K., 30, 125, 289, 357, 363, 396, 420
Dusser de Barenne, J. G., 148
Dwelshauvers, G., 176

Edinger, L., 305
Edridge-Green, F. W., 111, 218
Edwards, A. S., 226
Edwards, D. J., 144
Einthoven, W., 153
Eisenberg, A. M., 299
Elderton, E. M., 185
Eliot, C. W., 396
Eliot, T. D., 126
Elliott, C. H., 242, 396
Elliott, R. M., 243
Elliott, T. R., 144
ELLWOOD, C. A., 203, 471, 472, 473, 474, 475, 480
Eng, H., 359, 371, 379
Enriques, P., 396
Erlanger, J., 117, 153
Evans, H. M., 159
Evard, M., 379
Ewald, W. F., 107, 298
Examplarsky, W., 352

Fabre, —, 153
Fannings, A. J., 396
Faris, E. E., 244
Fawcett, G. G., 144
Feiling, A., 148
Feingold, G. A., 21, 224
Feleky, A. M., 172
Fennings, A. J., 185
FENNICK, C. G., 478
FERNALD, G. M., 318
FERNBERGER, S. W., 52, 352
Ferrari, R., 454 Ferrari, R., 454 Ferree, C. E., 107 FERRIS, H. B., 155 FERRIS, H. B., 155
Fiaux, J., 379
Fike, L. W., 317
Finkelbinder, E. O., 352
Finkelstein, A. M., 396
Fischer, C. R., 381
Fisher, D. W., 221
Fisher, S. C., 54
Fitt, A. B., 216
Fitzgerald, M. P., 153
Flack, M., 154 Fitzgerald, M. P., 153
Flack, M., 154
Fleming, W. K., 461
Fletcher, J. M., 359
Flexner, A., 454
Flügel, O., 128, 352
Foà, C., 148, 153
Folsom, I. K., 371
Forbes, A., 148, 298
Forbush, W. B., 379
Ford, H. J., 402, 478
Förster-Nietzsche, E., 242
Fosdick, R. B., 454
Foster, W. S., 29, 352
Foucault, M., 418
Fox, C., 352 Foucault, M., 410
Fox, C., 352
Frailey, L. E., 185
Frank L., 454
Frank Lin, Č. L., 62
Franz, S. I., 74, 244, 329, 429, 438, 481 Free, M. L., 403 FREEMAN, F. N., 187, 396 Freeman, F. N., 187, 390 Freud, S., 21, 272 Frey, M. v., 117 Friedrich, J., 224 Frings, G., 352 Frink, H. W., 352 Frisch, K. v., 298 Fröhlich, F. W., 107 Frost, E. P., 17, 21, 22, 25 Fuller, B., 43 Furtmüller, C., 395

G., F. W., 298
Galler, H., 153
Gallinger, A., 352
GAMBLE, E. A. McC., 57, 112, 194
Ganson, R., 298
Gardiner, H. N., 172, 424, 430
Gardner, C. S., 480

Garnier, M., 153
Garrett, G. P., 454
Garrey, W. E., 117, 153
Gasser, H. S., 144, 154
Gassmann, E., 185
Gaultier, J. de, 458
Gaultier, P., 402, 479
Gaylord, J. S., 160
Gehuchten, A. van, 44
GEISSLER, L. R., 44, 55
Gemelli, A., 30, 216, 352
Gerlach, F. M., 280
Gesell, A. L., 371
Gesell, R. A., 153
Gibson, H. L., 454
Giese, F., 185, 218
Giffford, W. S., 432
Gildemeister, M., 107, 153
Gill, R. H. K., 126
Gillingham, A., 379
Giltav. I. W. 278 Gillingham, A., 379
Giltay, J. W., 218
Ginsberg, M., 442
Givler, R. C., 439
GODDARD, H. H., 76, 188, 272, 330, 403,

GODDARD, H. H., 76, 188, 455
Goldman, M. C., 455
Gordon, A., 413
GORDON, K., 58, 323, 365
GORE, W. C., 354
Goring, M. H., 272
Goudge, M., 185
Gowers, W. R., 244
Grabfield, G. P., 153
Grabe, E. v., 455
Grant, J. R., 371
Graves, L. C., 402
Gray, C. T., 396
Greany, E. M., 379
Green, J. A., 127
Gregor, A., 272 Gregor, A., 272 Groes-Petersen, —, 107 Gross, A., 272 Gruber, C. M., 418 Grubner, C. M., 148 Gruenberg, S. M., 396 Gullette, Å., 160 Günther, H., 153 Guttmann, A., 359

Hacker, F., 117 Haempel, C., 298 Haenel, H., 305 Haering, T., 221 HAGGERTY, M. E., 68 Hahn, R., 396 Hahn, W. L., 289, 396 HAINES, T. H., 70 Haldane, J. S., 153 Hall, F. S., 455 Hall, G. S., 176, 359

Hallam, J. C., 371 Hamilton, G. V., 289 Hamilton, G. V., 289
Hammer, A., 411
Hancock, C., 168
Hardwick, R. S., 399
Hardy, T. J., 439, 458
HARRISON, J. G., 84, 86
HARRISON, J. G., 84, 86
Hartmann, E., 397
Hanus, P. H., 379
HARVEY, N. A., 60, 127, 424
Hasegawa, D., 153 Harvey, N. A., 60, 127, 424
Hasegawa, D., 153
Hasselbalch, K. A., 153
Hawkes, H. E., 432
Hayes, E. C., 458
Hayes, S. P., 108
Healy, M. T., 402
Healy, W., 188, 203, 272, 274, 379, 402, 455, 481
Heck, W. H., 379
Heilig, M. R., 371
Heimann, G., 440
Heine, R., 352

Heine, R., 352 Held, T. J., 159 Helleberg, V. E., 471 Helmbold, —, 111 Henderson, C. R., 403, 455, 477 Hendrick, E., 113 HENMON, V. A. C., 414 Henschen, S. E., 272 Hentig, H. v., 455 Hepher, C., 461 Hering, E., 404 Herlitzka, A., 413 Herrick, C. J., 439 Hertz, A. F., 120 Herwerden, M. A. van, 299

Herwerden, M. A. van, 29
Hesnard, A., 273
Hess, C., 299
HICES, V. C., 318
Higgins, H. L., 153
Hilger, W., 226
HILL, J. A., 432
Hill, L., 153, 154
Hillegas, M. B., 307
Hillyer, V. M., 126, 371
Hinckley, A. C., 379
Hindle, E., 299
Hirschlaff, L., 226
Hitschmann, E., 25
Hobbouse, I., T., 21, 442
Hobson, H. A., 221
Hocart, A. M., 446
Hocking, A., 25 Hocart, A. M., 446 Hocking, A., 25 Hodges, G., 380 Höffding, H., 12, 203 Hofmann, H., 101 Hollingworth, H. L., 37, 126, 185, 239, 379, 397, 418 Holmes, A., 439 Holmes, S. J., 331

Holt, E. B., 17, 21, 41, 102, 234, 422, 481 Hooker, D. R., 154 Horton, D. W., 379 Hoskins, R. G., 143, 144 Hosny, M., 185 Howe, F. C., 127 Hubbard, H. D., 432 Hubbert, H. B., 305 Hubbert, H. B., 305 Hubbert, W., 144 Huebner, W., 144 Huguenin, C., 352 Hunter, W. S., 189, 299, 305, 364, 397 Hurty, J. B., 402 Huther, A., 397 Huxley, F. M., 154 Hyslop, J. H., 327

Ioteyko, I., 397 Ingebrigsten, R., 159 Ingenieros, J., 44 Ingram, W. W., 153 Isserlin, M., 272 Isserlis, L., 185

Jacoby, G. W., 126, 371
Jastrow, J., 439
Jelgersma, G., 21
Jelliffe, S. E., 439
Johnston, C. H., 380
Johnson, F. W., 370
Johnson, G. A., 242
Johnson, G. R., 289
JOHNSON, H. M., 78, 123, 299
JONES, E., 272
Jones, R. M., 461
Jost, W., 142
Judd, C. H., 188, 397, 402

Kallen, H. M., 221
Kanda, S., 280
Kapteyn, J. C., 185
Karlson, K. J., 458
Kast, L., 120
Katz, D., 107
Kayfetz, I., 188
Kez, R., 107
Kehr, M., 88
Kehr, T., 188
Kehr, T., 188
Kelley, F. J., 126, 397
Kelley, T. L., 188, 242, 380
Kellogg, C. E., 185, 306
Kellogg, C. E., 185, 306
Kelynack, T. N., 380
Kennedy, J., 307
Kent, A. F. S., 154
Kent, G. H., 317
Kilpatrick, W. H., 371
King, I., 380
Kingsbury, S. M., 477
Kirchoff, T., 272
Kirkpatrick, E. A., 67, 190, 352

Kitson, H. D., 440
Klages, L., 25
Kleinpeter, H., 37, 397
Kleimm, O., 126, 214
Kline, L. W., 352, 397
Knox, H. V., 12
Kobler, -, 224
Kobler, R., 455
Koch, B., 397
Koch, K., 380
Kocourck, A., 455
Koehler, P., 25
Kohl, C. C., 280
Kohlrausch, A., 107, 108, 299
Kohs, S. C., 29, 188, 352
Kollarits, J., 25, 352
Köllner, H., 111
Kolmer, W., 298
Koren, J., 455
Kostyleff, N., 37, 41, 176
Kraepelin, E., 272
Kramers, L. W., 411
Kraus, F., 154
Krieger, K., 418
Kronfeld, A., 272
Krueger, F., 12
Kuhn, A., 397
Kühn, A., 397
Kühn, A., 352
Kuilkowska, Z., 159
Kuno, E. E., 380
Kuntz, A., 144

Lacey, W. H., 154
Lane, H. A., 307
Langenbeck, K., 122
Langfeld, H. S., 30, 121, 122, 364
Langley, J. N., 144
Lasareff, P., 108
Lashley, K. S., 61, 279, 289, 291
Lask, E., 404
Laurens, H., 108, 209
Learned, W. S., 397
Lelesz, H., 224
Le Roy, E., 242
Le Savoureux, H., 176
Leschke, E., 172
Lessing, T., 221
Leura, J. H., 441, 456, 462, 479
Levi, A., 29
Levick, G. M., 289
Lévi-Frankel, G., 153
Lewandowsky, M., 272
Lewis, U. H., 143
Lewis, U. H., 143
Lewis, W. D., 380
Liebenberg, R., 352
Liebermann, P. v., 168
Liebert, A., 221
Lillie, R. S., 289
Limentani, L., 176

Lindner, R., 350
Lippert, E., 371
Liale, J., 455
Lodge, R. C., 160
Loeper, M., 154
Lohmann, —, 111
Lotz, K., 224, 455
Loveday, T., 353
LoveJoy, A. O., 88
Lowie, R. H., 442
Lowrie, D., 455
Lubman, M., 30
Luciani, L., 439
Luckhardt, A. B., 143
Luna, E., 159
Lyans, C. K., 397
Lyon, D. O., 27, 352

MacCurdy, J. T., 159
MacDougall, R., 21
Macintosh, D. C., 439
Máday, S. v., 305, 352
Magnus, R., 148
Magnusson, P. M., 397
Major, D. R., 37
Malone, E. F., 159
Maloney, W. J., 352
Marage, —, 168
Marchesini, G., 397
Mares, F., 290
Marie, A., 128, 204
Marinesco, G., 159
Marinan, J. J., 458
Marshall, H. R., 17
Martin, E. G., 101, 148, 153, 154, 418
Martin, L. J., 203, 204, 243, 314, 328, 330, 352, 481
Marty, A., 128
Marvin, W. T., 12
Masini, M. U., 43
Mast, S. O., 290
McComas, H. C., 60
McCord, C. P., 455
McCracken, E., 371
McIndoo, N. E., 126, 290, 306
McIntyre, J. L., 188
McKeever, W. A., 371, 380
McQueen, J., 153, 154
Mead, C. D., 372
McIntyre, J. L., 148
Mead, C. D., 372
McChlin, J. M., 402, 475
Meek, W. J., 144
Meinong, A., 37
Meltzer, S. J., 120, 142
Mendelsohn, S., 455
Mendenhall, W. L., 143
Meriam, J. L., 397
Mercalf, J. T., 114, 240
Metzner, R., 144
Meumann, E., 12, 120, 244, 380, 397, 400

MEYER, A., 272, 328
Meyer, A. H., 154
Meyer, F., 154
Meyer, M., 169
Michels, R., 423
Miles, W. R., 169, 359
Miller, L. H., 461
Mills, T. W., 128
Miner, J. B., 179, 403
Mitchell, J. F., 120
Mitchell, T. W., 353
Mohr, F., 272, 273
Monroe, W. S., 398
Montigomery, R. H., 432
Monti, R., 159
Moore, H. T., 169, 243
Moore, J. S., 221
Moore, T. V., 83
Morgan, J. H., 408
Morgulis, S., 209
Moser, H. J., 359
Moser, A., 155
Mulhall, E. F., 186, 353
Müller, E., 159
Müller-Freienfels, R., 176, 218, 353, 357
Münsterberg, H., 37, 38, 185, 226, 237, 398
Murray, E. R., 203
Myers, C. S., 122, 128, 169, 214, 353
364
Myers, G. C., 59, 186, 353, 398
Myers, Q. A., 455

Napp, O., 111
Natorp, P., 17
Nayrac, J. P., 178
Nef, W., 380
Nemecek, O., 380
Nettleship, —, 111
Neuman, K. O., 144
Nice, L. B., 101, 154, 372
Nicholson, R. A., 401
Nicolai, G. F., 154
NORRIS, H. H., 432
Noyes, A. G., 372
Nukariya, K., 461

Oettli, —, 273 Offner, M., 398 Ogden, R. M., 28, 37, 44, 45, 161, 227, 237, 398, 403, 424, 440 Oloff, —, 111 Olson, H., 455 O'Shea, M. V., 371 Otis, M., 380 Overstreet, H. A., 474

Panicelli, I. B., 353
Pannenborg, W. A., 186
Parker, G. H., 113
Parker, S. C., 380
Parsons, E. C., 126, 372, 479
Parsons, J. H., 242
Paton, D. N., 154
Patrick, G. T. W., 418
Pattern, B. M., 290
Patterson, D. G., 188 Patrick, G. T. W., 418
Patten, B. M., 200
Patterson, D. G., 188
Paz, D. de la, 143
Peabody, F. G., 461
Pear, T. H., 353
Pearce, R. G., 144
Pearl, R., 290
PEARSE, A. S., 281
Pearson, K., 185, 186
Pembrey, M. S., 153
Perkins, N. L., 353
Perrin, F. A. C., 353
Perry, R. B., 221
Peters, W., 380
Peters, W. E., 359
Peterson, F., 203, 429
Peterson, H. A., 188, 353, 481
Peterson, M. S., 154
Peterson, M. S., 154
Peterson, M. S., 154
Peterson, M. S., 155
Pfeifer, B., 148
Phipps, C. F., 200
Phythian-Adams, W. J., 402
Pick, A., 273
Peterson, A. F. 200 Pick, A., 273 PIERCE, A. H., 1, 205 Piéron, H., 12, 155 Pikler, J., 101 PILLSBURY, W. B., 177, 322 PINTNER, R., 72, 188 PINTNER, R., 72, 100
Piper, H., 440
Pissemski, S., 117
Pitt, St. G. L. F., 398, 402
Pittenger, B. F., 160
POFFENBERGER, A. T., JR., 64 POFFENBERGER, A. 1., Ja Polimanti, O., 290, 299 Pollock, F., 461 Pomelson, I., 172 Ponzo, M., 113, 353, 414 Porter, E. L., 101, 154 Potter, H. M., 172 Powlein A. 461 Potter, H. M., 172
Poulhain, A., 461
Powers, E. B., 290
Prince, M., 21, 25, 273, 402
Pringle-Patterson, A. S., 462
Puffer, J. A., 380
Putnam, J. J., 279
Putram, J. J., Jr., 154, 418
Putzig, H., 153
PYLE, W. H., 71, 353, 398, 418, 455

Quackenbush, N., 172

Rachmanow, A., 159

Radin, P., 446
RADOSAVLJEVICH, P. R., 79
Rahe, J. M., 144
Rahn, C., 102
Rahn, K., 353
Rall, E. E., 44
Raman, C. V., 169
Rank, O., 273
Read, C., 28, 458
Reaney, M. J., 186, 372, 380
REEVES, P., 62
Régis, E., 273
Regnault, F., 414
Rehmke, J., 242
Reichardt, K., 353
Reichel, H., 413
Reuss, A. V., 108 Radin, P., 446 Reuss, A. v., 108 Révész, G., 107, 168 Reuss, A. V., 100
Révész, G., 107, 168
Rey, A., 37
Reymond, R. du Bois, 272, 413
Reys, J. H. O., 414
Rhys Davids, C. A. F., 203, 462
Ribot, T., 176, 221, 353, 408
Rice, J. M., 398
Rickert, H., 221
Ricklin, F., 439
Righter, L., 380
RILEY, W., 10, 126
Risser, J., 200
Ritter, C., 120
Rivers, W. H. R., 352, 443, 446, 481
Robinson, L. M., 455
Roelofs, C. O., 108
Rogers, A. L., 188
Rogers, F. T., 144
Rogers, J., 144
Rogers, J., 144
Rood, F. A., 171 Rogers, J., 144 Rood, E. A., 171 Rosanoff, A. J., 320, 398 Rosanoff, I. R., 398 Rose, G., 353 Rose, H., 172 Rothfeld, J., 299 Rothman, M., 148, 404 Roule, L., 290 Rowe, E. C., 372 Rowe, H. N., 372 Rowe, S. H., 65 ROWLAND, E. H., 319 ROWLAND, E. H., 319
ROYCE, J., 462
RUCKMICH, C. A., 353, 403
RUEDIGER, W. C., 82, 87, 440
Rugg, H. O., 398
Rupp, H., 169, 188, 398
Russell, B., 357, 462
Russell, H., 290
Russell, W. F., 398
Ruthenburg, D., 108
Rybnikoff, N., 353

SACKETT, L. W., 89, 322 Safir, S. R., 305

Salomon, E., 273 Samojloff, A., 155 Sanford, E. C., 305 Sano, F., 411 Santayana, G., 17, 21 Satake, Y., 107 Sauerbeck, E., 17 Sayre, H., 372 Scheinermann, M., 353 Scheler, M., 221 Schickele, G., 273 Schlesinger, E. G., 120 Schleinger, E. G., 120 Schlüter, L., 353 Schmidt, E., 185 Schopenhauer, A., 481 Schröder, C., 128, 305 Schroeder, H. H., 398 Schrokogoroff, J. J., 159 Schulze, R., 308 Schulze, R., 308 Schulze, R., 398
Schumann, —, 127
Schumann, F., 37, 43
Schwartz, B., 305
Schwartze, T., 28
Schwarz, E., 290
Schweitzer, A. R., 357
Schwirtz, P., 218
Scott, C. A., 280, 398
Scott, C. A., 280, 398
Scott, C. A., 280, 398
Scott, C. E., 29, 169, 359
Selz. O., 353 Scott, W. D., 44, 225
SEASHORE, C. E., 29, 169, 359
Selz, O., 353
Shand, A. F., 176
Shearer, E. A., 203
SHEFFER, H. M., 334
Sheldon, W. H., 221
Shelford, V. E., 126, 290
SHEPARD, J. F., 169, 300
SHEPHERD, W. T., 80, 87, 299, 305, 458
Sherrington, C. S., 148, 298
Shohl, A. T., 143
Sievers, —, 360
Siméon, G., 176
Simroth, H., 290
Slopter, J. H., 455
Slutsky, E., 186
SMEH, A., 432
Smith, F. O., 109, 186, 204
Smith, G. E., 446
Smith, J. A., 176
Sneath, E., 380
Snell, O., 29
Snowden, P., 127, 475
Snyder, A. D., 360, 372
Snyder, C. H., 30
Soper, H. F., 186
Southard, S., 353
Spaulding, E. R., 455 Spaier, S., 353 Spaulding, E. R., 455 Spearman, C., 185, 186, 364 Spiller, G., 442 Springer, I., 354

Stabler, E. M., 113
STARCH, D., 125, 213, 240, 321, 398
Stargardt, —, 111
Stefanelli, A., 117
Stern, W., 127, 186, 398
Stertz, G., 273
Stevens, E. Y., 372
STEVENS, H. C., 411
Stewart, G. N., 155
STEWART, J., 432
Stewart, R. M., 169
Stilles, P. G., 418
Stilling, J., 111, 244
Stockton, J. L., 160
Stoner, W. S., 372
Stout, J. E., 380
Stransky, E., 273
STRATTON, G. M., 324
Strayer, G. D., 398
Strieve, K., 455
Strohal, R., 108
STRONG, E. K., JR., 70, 354, 416
Strong, R. M., 200
STRONG, W. M., 432
'Student,' 186
SUTHERLAND, A. H., 77, 149, 239
Swift, E. J., 398
Sylvester, R. H., 169, 186
Szüto, A. v., 159
Szymanski, J. S., 290, 305

Talbert, E. L., 475
Talbot, E. B., 221
Taussig, F. W., 439
Taylor, A. E., 462
Taylor, C. K., 380
Taylor, W. L., 456
Terman, L. M., 25, 188, 315, 372
Thompson, E. R., 25
Thompson, F. V., 380
Thompson, S. P., 108
Thompson, S. P., 108
Thompson, S. P., 108
Thompson, L. L., 403
Tigerstedt, R., 37
Titchener, E. B., 28, 29, 176, 204, 218
Todd, J. W., 415
Toll, C. H., 25
Toltchinsky, A., 216
Torrey, H. B., 289
Town, C. H., 354
Trabue, M. R., 399
Trask, J. W., 125
Tredgold, A. F., 277
Trendelenburg, W., 30
Troeltsch, E., 470
Troland, L. P., 22
Troland, L. T., 108, 117
Truc, G., 458
True, R., 456
True, R. S., 381
Tsanoff, R. A., 354

Tugman, E. F., 299
Turnbull, G. H., 364
Türck, H., 421
Turner, C. H., 299
Turró, R., 21
Tuttle, R., 172
Ulrich, J. L., 402
Underhill, E., 462
URBAN, W. M., 218
Usher, —, 111

Vail, A. R., 462
Valentine, C. W., 127, 169, 353, 399
Vallot, J., 414
Vance, T. F., 44, 169
Van Herwerden, W., 159
Van Teslaar, J. S., 458
Varendonck, J., 381
Vaughan, V. C., 456
Verworn, M., 422
Vestal, A. G., 290
Vickers, W., 186
Vidari, G., 43
Vidoni, G., 43
Vincent, S. B., 299, 305
Vogt, H., 273
Volkelt, H., 305
Voss, —, 273

Waiblinger, E., 360
Wallace, W., 424
WALLIN, J. E. W., 321, 399
Wanke, G., 22
Ward, F. E., 372
WARREN, H. C., 17, 22, 28, 244, 438
Washburn, A. L., 120
Washburn, M. F., 171, 172, 184, 351
Watkins, S., 372
Watkins, S. H., 354
Watson, J., 111
WATSON, J. B., 17, 22, 37, 44, 279, 306, 308, 438, 440
Watt, H. J., 102, 169, 403
Weaver, E. W., 381
Weber, E., 273, 418, 419
Weed, L. H., 148
Weeks, A. D., 357

Weidensall, J., 456
Weininger, O., 192
Weiss, A. P., 63, 188
Wells, F. L., 186, 274, 405
West, M., 300
Weygandt, W., 273
Wheeler, G. C., 442
Wheeler, W. M., 290
Wheelen, H., 144
WHIPPLE, G. M., 203, 221, 399, 440
WHITE, G. M., 281, 290
White, W. A., 439
Whitman, J. L., 456
Whitney, F. L., 160
Wilbois, J., 399
Wilbur, G. B., 154
Williams, G., 381
Williams, R. D., 415
Williams, R. D., 415
Williams, T. A., 84
Wilmans, K., 273
Wilson, E. B., 128
Winch, W. H., 186, 188, 203, 354, 399
Witsek, S., 280
Withington, P. R., 154, 418
Witmer, L., 300
Wobbermin, G., 470
Wolf, A., 353
Wolff, G., 306
Wood, A., 169
Woodrow, H., 178, 188, 415
Woodley, H. T., 192, 316, 381, 423
Wright, W. S., 143
Wundt, W., 218, 399
Wyatt, S., 186, 399

Yas Kuno, —, 414 Yerkes, R. M., 69, 77, 188, 299, 305, 306, 330, 399 Yoakum, C. S., 323 Yocum, A. D., 399

Zander, —, 159 Zerman, W. P. C., 108 Ziehen, T., 242, 273, 399, 415

## INDEX OF SUBJECTS

Adolescence, 372
Affective Phenomena, Experimental, 169;
Descriptive and Theoretical, 172
Apparatus, 29
Attention, 177
Auditory Space, 213
Autonomic Nervous System, 129

Beginners' Psychology, 89 Bibliographical, 28

Cerebellum and Brain-Stem, 145 Child Psychology and Pedagogy, 365 Circulatory Phenomena, 149 Color Defects, 108 Concept, 354 Consciousness, 17 Correlation, 179 Crime, 446 Cutaneous Senses, 114

Dreams, 22 Dynamic Psychology, 405

Educational Psychology, 381

Fatigue, 416 Filters for Light, 123

Graphic Presentation, 432

Habit Formation, Animal, 300 Hearing, 161 Higher Mental Processes, 333 Historical, 10

Illusions, Imagery, 1; Space, 216 Imagery Illusions, 1 Imagination, 333 Imitation, Animal, 300 Inhibition, 416 Instinctive Activities, 281 Introspection, 25

Judgment, 354

Kinæsthetic Senses, 114; Space, 214

Learning, 333 Locomotor Functions, 411 Memory, 333, 354 Mind and Body, 12 Monochromatic Stimuli, 123 Mysticism, 459

Neurone, 155

Pedagogy, 365
Proceedings of Meetings, 45, 82, 313
Psychogalvanic Phenomena, 149
Psychology, Child, 381; Comparative, 281; Dynamic, 405; Educational, 381;
Pathological, 245; Physiological, 129;
Self, 194; Social and Religious, 441

Reaction Time, 414
Respiratory, Circulatory and Psychogalvanic Phenomena, 149

Sensation, Cutaneous, 114; General, 100; Kinæsthetic, 114; Organic, 118; Smell, 112; Taste, 112; Vision, 102 Sensory Discrimination, Animals, 291 Smell and Taste, 112 Social, Customs and Organization, 443; Psychology, 441; Sociology, 446 Space, Auditory, 213; Illusions, 216; Kinæsthetic, 214; Tactual, 214 Suggestion, 225

Tactual Space, 214
Taste and Smell, 112
Testimony, 221
Tests, 187
Text-Books and General Treatises, 30
Theology, 462
Topics in Psychology, 89
Tropisms, 281

Unconscious, 17

Values, 218 Vision, Color Defects, 108; General, 102

Vocal Functions, 357 Voluntary Phenomena, 408

Work, 416

Correction :

p. 352, reference II, should read: W. McDougall instead of W. H. R. RIVERS.



THE

# Psychological Bulletin SHEPHERD I. FRANZ, GOVT. HOSP. FOR SANE ARREN, PRINCETON UNIVERSITY (Index) N. B. WATSON, LOWERSHIP (Index)

HOWARD C. WARREN, PRINCETON UNIVERSITY (Index)

JOHN B. WATSON, JOHNS HOPKINS UNIVERSITY (Review) AND JAMES R. ANGELL, UNIVERSITY (Review) JAMES R. ANGELL, UNIVERSITY (Review) AND MICH.

WITH THE CO-OPERATION OF

I. W. BAIRD, CLARK UNIVERSITY; MADISON BENTLEY, UNIVERSITY OF ILLINOIS; H. A. CARR, University of Chicago; KNIGHT DUNLAP, Johns Hopkins University; E. B. HOLT, HARVARD UNIVERSITY; H. S. LANGFELD, HARVARD UNIVERSITY; J. H. LEUBA, BRYN MAWR COLLEGE; MAX MEYER, UNIVERSITY OF MISSOURI; R. M. OGDEN, UNIVER-SITY OF KANSAS; W. D. SCOTT, NORTHWESTERN UNIVERSITY; F. M. URBAN, UNIVER-SITY OF PENNSYLVANIA; M. F. WASHBURN, VASSAR COLLEGE; G. M. WHIPPLE, UNIVER-SITY OF ILLINOIS; R. S. WOODWORTH, COLUMBIA UNIVERSITY.

## SOCIAL AND RELIGIOUS PSYCHOLOGY NUMBER

EDITED BY J. H. LEUBA

## CONTENTS

General Reviews and Summaries:

Social Psychology: J. H. LEUBA, 441. Social Customs and Organization: W. H. R. RIVERS, 443. Crime and Sociology: A. L. KELLOGG, 446. Religious Psychology: J. H. LEUBA, 456. Recent Publications on Mysticism: G. A. Coe, 459. The Task and the Method of Psychology in Theology: J. H. LEUBA, 462.

Special Reviews:

Social Psychology (Ellwood): V. E. Helleberg, 471; (Conn. Crawley, Overstreet, Snowden): C. A. Ellwood, 472; (Mechlin): E. L. TALBERT, 475; (Henderson): S. M. KINGSBURY, 477; (Ford): C. G. FENWICK, 478; (Parsons, Gaultier): J. H. LEUBA, 479; (Gardner): C. A. Ellwood, 480.

Books Received, 481; Notes and News, 481, Indexes, 482.

PUBLISHED MONTHLY BY THE

## PSYCHOLOGICAL REVIEW COMPANY

NORTH QUEEN ST., LANCASTER, PA.,

AND PRINCETON, N. J.

Agents: G. E. STECHERT & CO., London (a Star Yard, Carey St., W. C.); LEIPZIG (Koenigstr., 37); PARIS (16, rue de Condé)

Entered as second-class matter January 21, 1904, at the post-office at Lancaster, Pa., under Ast of Congress of March 3, 1870

## **Psychological Review Publications**

HOWARD C. WARREN, PRINCETON UNIVERSITY (Review)

IOHN B. WATSON, JOHNS HOPKINS UNIVERSITY (J. Exp. Psych.)

JAMES R. ANGELL, UNIVERSITY OF CHICAGO (Monographs)

SHEPHERD I. FRANZ, GOVT. HOSP. FOR INSANE (Bulletin)

MADISON BENTLEY, University of Illinois (Index)

WITH THE CO-OPERATION OF MANY DISTINGUISHED PSYCHOLOGISTS

## PSYCHOLOGICAL REVIEW

containing original contributions only, appears bimonthly, January, March, May, July, September, and November, the six numbers comprising a volume of about 480 pages.

## PSYCHOLOGICAL BULLETIN

containing critical reviews, notices of books and articles, psychological news and notes, university notices, and announcements, appears monthly, the annual volume comprising about 480 pages. Special issues of the BULLETIN consist of general reviews of recent work in some department of psychology.

## JOURNAL OF EXPERIMENTAL PSYCHOLOGY

containing original contributions of an experimental character, appears bimonthly, February, April, June, August, October, and December, the six numbers comprising a volume of about 480 pages.

## PSYCHOLOGICAL INDEX

is a compendious bibliography of books, monographs, and articles upon psychological and cognate topics that have appeared during the year. The LADEX is issued annually in May, and may be subscribed for in connection with the periodicals above, or purchased separately.

#### ANNUAL SUBSCRIPTION RATES

Review and Bullecin, \$5 (Canada \$5.15, Postal Union, \$5.30)
Bulletin, \$2.75 (Canada, \$2.85, Postal Union, \$2.95)
Journal, \$3 (Canada, \$3.10, Postal Union, \$3.20)
Review, Bulletin, Journal and Index, \$8.50 (Canada, \$8.75, Postal Union, \$9)
Review, Bulletin and Journal, \$7.75 (Canada, \$8, Postal Union, \$8.25)
Review, Bulletin and Index, \$5.85 (Canada, \$6, Postal Union, \$6.15)
Current Numbers: Review, 50c; Bulletin, 30c; Journal, 50c; Index, \$1.

## PSYCHOLOGICAL MONOGRAPHS

consist of longer researches or treatises or collections of laboratory studies which it is important to publish promptly and as units. The price of single numbers varies according to heir size. The Monographs appear at irregular intervals and are gathered into volumes of about 500 pages with a uniform subscription price of \$4.. (Postal Union \$4.30.)

Philosophical Monographs: a series of treatises more philosophical in character. Library of Genetic Science and Philosophy: a series of bound volumes.

Subscriptions, orders, and business communications may be sent direct to the

## PSYCHOLOGICAL REVIEW COMPANY

Princeton, New Jersey

FOREIGN AGENTS; G. E. STECHERT & CO., London ( a Star Yard, Cary St., W., C.); LEIPZIG (Koenigstr., 37); PARIS (16, rue de Condé)

ii

## Princeton University

## DEPARTMENT OF PHILOSOPHY

#### 1915-1916

## Graduate Courses in Philosophy and Psychology

Critical and Historical Survey of the General Trend of Philosophical and Scientific Thought. Lectures with collateral reading, President Hibben.

Experimental Psychology. Advanced laboratory course, with weekly conference. Both terms (3). Professor Warren.

Psychological Seminary. Topic determined in consultation with class. Both terms. Professor Warren.

Theory of Mental Measurements. First term (3). Professor Warren.

The Historical Method in Philosophy. A Study of its Origins and Influence. First term (3). Professor Kemp Smith.

The Philosophy of Kant. Second term (3). Professor Kemp Smith.

The Philosophy of Plato. Both terms (3). Professor Bowman.

The Philosophy of Evolution. Both terms (3). Professor Spaulding.

The Psychology of Education. First term (3). Professor McComas.

Schopenhauer and Nietzsche. Second term (3). Professor Fogel.

English Empiricism. Locke, Berkeley, Hume, Mills, Spencer. Both terms (3). Professor Whitney.

Modern Idealism. Both terms (3). Professor Johnson.

Logic: Recent investigations in this field. First term (3). Professor Spaulding.

For courses in cognate subjects, regulations respecting degrees, etc., see the University Catalogue or special pamphlet containing the official Announcement of the Department of Philosophy.

Enquiries may be addressed to any of the professors in the Department, or to

DEAN ANDREW F. WEST, Princeton. N. J.

## Che Johns Hopkins University

## DEPARTMENTS OF PHILOSOPHY, PSYCHOLOGY AND EDUCATION

**GRADUATE COURSES, 1915-1916** 

PHILOSOPHY. Students may take for their principal subject general systematic philosophy, logic and scientific methodology, ethics, or the history of philosophical ideas, both in the technical systems and in literature and the sciences. An important part of the student's work will each year consist in individual study on specially selected topics (systematic reading, methodical analysis of problems, frequent written papers) under the supervision of one of the professors of the department. Lecture courses are offered in 1915-1916 as follows: Philosophy of Plato, Henry Slonimsky; The Philosophy of Kant, Arthur O. Lovejoy; Schopenhauer and Nietzsche, Arthur O. Lovejoy; Recent Tendencies in Metaphysics, Arthur O. Lovejoy.

**PSYCHOLOGY.** Students may take their principal work in human experimental psychology, animal behavior, or psychopathology. For the latter two topics valuable opportunities are offered in the laboratory of experimental zoology (H. S. Jennings, S. O. Mast) and the Phipps Psychiatric Clinic (Adolf Meyer). Lectures and laboratory courses in psychology for 1915-1916 are offered by John B. Watson and Knight Dunlap in Experimental Human Psychology, Animal Behavior, Social Psychology, and Applied Psychology. Research in both Human Psychology and Animal Behavior is amply provided for.

EDUCATION. Courses of advanced grade in education are given to meet the needs of students whose interests lead them to elect for special emphasis the fields of the history of educational theories and practice, philosophy of education, educational psychology, or educational administration. In 1915-1916 the following courses will be offered by Edward F. Buchner: Surveys of Educational Systems, and University and Collegiate Education. For information address:—

For Philosophy, Professor A. O. LOVEJOY
For Psychology, Professor JOHN B. WATSON
For Education, Professor EDWARD F. BUCHNER

## UNIVERSITY OF CHICAGO

## DEPARTMENTS OF PSYCHOLOGY AND PHILOSOPHY

## PSYCHOLOGY

The department offers introductory courses in general psychology, experimental psychology (both qualitative and quantitative), comparative psychology (theoretical and practical), educational and applied psychology, genetic psychology, social psychology, folk psychology and the psychology of religion. The departments of neurology and physiology afford training courses of peculiar value to students specializing in either experimental or comparative psychology.

Advanced courses provide opportunity for research work in the various branches of psychology and also deal with such special subjects as the history of psychological theory, the relations of psychology to philosophy, the methodology of psychology, etc. A Journal Club enables students to keep abreast of the surrent literature.

## PHILOSOPHY

Courses are offered in the general history of philosophy, history and theory of science, history of moral and social philosophy, Hindu philosophy, Greek philosophy, Kant, Hegel, and other modern authors, the history of logic including recent logical theories, recent metaphysics including Pragmatism, the origins of morality, psychology of ethics, social ethics, political ethics, æsthetics. The departments of Education, Sociology, Economics, Political Science, Sanskrit, Comparative Religion, and Greek provide related courses.

## EDUCATION

A Graduate Department of Education has been organized in the School of Education. Courses of advanced grade will be given in history of Education, Educational Administration, Educational Psychology, including special courses on Mental Deficiencies, Educational Methods and in special subjects such as Manual Training, Nature Study, History, Mathematics, etc., etc. Laboratory facilities for experiments on educational subjects are provided and an elementary and high school furnish opportunity for observation and experiments.

## CORPS OF INSTRUCTORS

OURTS OF INSTRUCTIONS		
JAMES R. ANGELL	JAMES H. TUFTS	CHARLES H. JUDD
GEORGE H. MEAD	ADDISON W. MOORE	NATHANIEL BUTLER
EDWARD S. AMES	H. C. STEVENS	WALTER SARGENT
HARVEY CARR	W. C. GORE	S. C. PARKER
FRANK N. FREEMAN	M. W. JERNEGAN	FRANK M. LEAVITT
JOSEPH W. HAYES		J. F. Bobbitt

Attention is invited particularly to the work of the summer quarter, which begins June 16th and ends August 29th. For information regarding this and other work of the departments, and also concerning fellowships, address:

FOR PSYCHOLOGY, PROFESSOR JAMES R. ANGELL FOR PHILOSOPHY, PROFESSOR JAMES H. TUFTS FOR EDUCATION, PROFESSOR CHARLES H. JUDD

#### **Open Court New Books** Spring Announcement.

LIBRARIANS: Hand this List of Books to your cataloguer. If not already in you Reference Room, let us send, postpald for examination, any book in the list.

SCIENTIFIC METHOD IN PHIL-OSOPHY. "Th tures for 1914." "The Lowell Lectures for 1914." A critique of Bergson's Theories. By BERTRAND RUSSELL, of Cambridge, England. Pp. 246. 8vo. \$2.00.

The book of the year."-London Press unanimous comment.

"Every student of philosophy must reckon with this book."-R. M. Wenley, University of Michigan.

PROBLEMS OF SCIENCE. By FEDERIGO ENRIQUES. Authorized translation by Katherine Royce. Pp. 300. 8vo, cloth, \$2.50.

The work before us is perhaps the most considerable contribution to the discussion since Mill."-The Nation.

HISTORY OF JAPANESE MA-THEMATICS. By Yoshio Mi-KAMI and DAVID EUGENE SMITH. Pp. 302. 8vo, cloth. Richly illustrated. \$3.00.

"The authors have conferred a real service on all mathematicians by the loving care with which they set out the story of mathematics in Japan." -C. S. Jackson.

WAVES OF SAND AND SNOW. By VAUGHAN CORNISH, Doctor of Science, Manchester University. Pp. 378. 8vo, cloth. Illustrated, 88 photographs and 30 diagrams,

and two maps. \$2.50. A book of experiment and observation of the behavior of gravel, sand, and dust before the wind.

NIETZSCHE AND OTHER EX-PONENTS OF INDIVIDUAL-ISM. By Paul Carus. Illustrated with portraits of Nietzsche. Cloth, \$1.25.

A well-balanced presentation of Nietzsche's philosophy. He is one representative among several others of an anti-scientific tendency.

A NEW LOGIC. By Dr. CHARLES MERCIER, Physician for mental diseases at Charing Cross Hospital, London. Pp. 422. \$3.00.

The author regards the theories of Aristotle the main obstacle to a scientific attitude in logic.

CULTURE OF ANCIENT IS-RAEL. By CARL H. CORNILL. Pp. 200. 8vo, cloth, \$1.00.

"No writer on Old Testament times has set forth his theme more picturesquely than Cornill. There is something intensely lifelike and oftentimes dramatic in the presentation of his subject."—Boston Transcript.
THE ALGEBRA OF LOGIC. By

Louis Couturat. Authorized translation by Lydia G. Robinson, with preface by Philip E. B. Jour-dain. Pp. 41. 8vo, cloth. An introduction to the study of mathematical logic. \$1.50.
THE HISTORICAL CHRIST: or,

An Investigation of the Views of Mr. J. A. Robertson, Drews and Prof. W. B. Smith. By FRED CONYBEARE, M.A., F.B.A. Pp. 235. 8vo, cloth. Price, \$1.50

net. "This author deals the 'Christ Myth' theories a smashing blow. A good antidote to reckless writers."— The Continent.

ANALYSIS OF SENSATIONS, Physical and Psychical. By ERNST MACH. Third edition, new. Cloth,

\$1.50.
"A writer with a reputation like that of Mach needs no introduction. This is perhaps his best known publication. "-Cambridge Magazine.

ESSAYS ON THE LIFE OF NEW-TON. By Augustus DE Morgan, Cloth, \$1.25.

"An essay concerning the great controversy about the invention of the infinitesimal calculus, in which Newton and Leibnitz were the principals."-Boston Transcript.

(In press)

THE BUDGET OF PARADOXES. By Augustus DE Morgan. Cloth.

2 Vols. \$7.50.
"It is only quite recently that mathematicians and logicians have come to the conclusion that De Morgan was one of the acutest minds of the nineteenth century. Everything he wrote is worthy of republication. This collection is a particularly welcome addition to the list."—Cambridge Magazine, Eng.

Send for Complete Catalogue

THE OPEN COURT PUBLISHING COMPANY Chicago and London

## **PSYCHOLOGICAL REVIEW PUBLICATIONS**

Original contributions and discussions intended for the Psychological Review should be addressed to

Professor Howard C. Warren, Editor Psychological Review, Princeton, New Jersey.

Original contributions and discussions intended for the Journal of Experimental Psychology should be addressed to

Professor John B. Watson, Editor JOURNAL OF EXPERIMENTAL PSYCHOLOGY,
The Johns Hopkins University, Baltimore, Maryland.

Contributions intended for the Psychological Monographs should be addressed to

Professor James R. Angell, Editor Psychological Monographs,

University of Chicago, Chicago, Ill.

Reviews of books and articles intended for the Psychological Bulletin, announcements and notes of current interest, and books offered for review should be sent to

Professor S. I. Franz, Editor PSYCHOLOGICAL BULLETIN, St. Elizabeth's, Washington, D. C.

Titles and reprints intended for the Psychological Index should be sent to
Professor Madison Bentley, Editor Psychological Index,
University of Illinois, Urbana, Ill.

All business communications should be addressed to

Psychological Review Company
Princeton, New Jersey.

## LIBRAIRIE KUNDIG, 4, Rue du Rhone, GENÈVE

# Archives de Psychologie

PUBLIRÉS PAR

Th. Flournoy
Dr en médecine.

Ed. Claparede

Dr en médecine

Professeurs de Psychologie expérimentale à l'Université de Genève.

Abonnement: 15 Fr. par volume

(4 fascicules forment un volume d'au moins 400 pages.)

Il paraît un volume environ par an.

Chaque fascicule contient: des Mémoires originaux, un Recueil at fatts (documents et discussions), des Notices ou revues bibliographiques des Notes diverses (annonces de Congrès, etc.).

Collection des 13 volumes deja parus

brochés: 150 fr. (frais de port compris)

# L'Annee Psychologique

Fondeé par Alfred Binet, publiée par Henri Piéron, Directeur du Laboratoire de Psychologie physiologique de la Sorbonne.

Vingtième année (1914). I vol. in-8° de XII-545 pages, avec figures et planches (Masson et Cio, Editeurs) . . . . . . . 15 fr.

Dans ce nouveau volume de l'Année Psychologique, que M. Piéron présente au public scientifique surtout comme un instrument de travail, l'auteur s'est efforcé, suivant sa promesse, de donner une documentation aussi complète qui possible: dans les 433 travaux qui font l'objet d'analyses bibliographiques; classées de façon rationnelle, on trouvera tout ce qui, dans la production d'une année, a présenté, au point de vue psychologique, un intérêt, réel.

Ce volume contient également un certain nombre de Mémoires originaux: la Perception des mouvements rectilignes de tout le corps, par B. Bourdon; Recherches sur les lois de variation des temps de latence sensorielle, par H. Piéron; Etudes sur l'exercice dans le travail mental, par M. Foucault; l'Attention chez un petit enfant, par E. Cramaussel; Epreuve nouvelle pour l'examen mental, par O. Decroly; Recherches topographiques sur la discrimination tactile, par A. Toltchinsky.

A côté des Mémories originaux et en dehors de la Chronique, M. Piéron a fait place cette fois, sous le titre de Notes et Revues, à de petites études expérimentales, à des observations critiques, à des revues bibliographiques, toutes servant à la documentation, propres à donner plus de vie à l'ouvrage en alimenmentant les discussions: Contribution à la psychologie due poulpe, la Mémoire sensorielle, par H. Piéron; Sensation et perception en matière de discrimination cutanée, par H. Piéron; l'idée de dégénérescence mentale, par H. Wallon; l'Emploi du chronoscope d'Ewald et le chronoscope idéal, par H. Piéron; Questions nouvelles d'optique psychophysiologique, par M. Dufour; le Problème des animaux pensants, par H. Piéron.

L'Année Psychologique de 1914 ne le cède donc en rien aux précédentes; l'ensemble de l'ouvrage est comme une mine qui offre d'abondants matériaux aux psychologues, aux neurologistes, aux psychiatres, aux pédagogues, aux philosophes et en général à tous ceux qui veulent penser.

## THE

# BRITISH JOURNAL

## OF

## **PSYCHOLOGY**

Edited by

## CHARLES S. MYERS

Contents of Vol. VII, No. 4, March, 1915. Price 5s. net

Perseveration. (With an introduction by C. Spearman.) W. Lankes.

The Formation of Projected Visual Images by Intermittent Retinal Stimulation. I. General Characteristics of the Image. George H. Miles.

Simultaneous and Successive Association. (Two Figures.) A. Wohlgemuth.

Factors in the Mental Processes of School Children. I. Visual and Auditory Imagery. (Five Figures.) N. CAREY.

PUBLICATIONS RECENTLY RECEIVED.

PROCEEDINGS OF THE BRITISH PSYCHOLOGICAL SOCIETY.

The British Journal of Psychology is issued in parts at irregular intervals; four parts will (usually) constitute a volume of about 450 pages, Royal 8vo.

The subscription price, payable in advance, is 15s. per volume (post free). Subscriptions may be sent to any bookseller, or to the Cambridge University Press, Fetter Lane, London, E.C.

Volumes I—VII (1904–1915) are now ready. The price of each volume in four parts, paper covers, is 15s. net; if bound in buckram, 18s. 6d. net. The prices of single parts depends on the size of each part.

The Cambridge University Press has appointed the University of Chicago Press agents for the sale of *The British Journal of Psychology* in the United States of America and has authorized them to charge the following subscription price, \$3.75 net per volume.

In connection with the Journal a series of Monograph Supplements is issued which are not included in the subscription for the Journal. Particulars of these will be sent on application. Several successive Monographs will constitute a volume of about four hundred pages. The subscription for each volume will be fifteen shillings (post free) payable in advance. The monographs may be also purchased separately at a cost of five shillings per number of about one hundred pages, larger or smaller supplements being charged proportionately.

## Now Ready

- Vol. 1. No. 1. "On the after effect of seen movement," by A. Wohlgemuth, D.Sc. 5s. net.
  - No. 2. "Reminiscence and Obliviscence," by P. B. BALLARD, M.A. 4s.

ix

# Psychological Review Publications PSYCHOLOGICAL MONOGRAPHS

#### VOL. VIII

32. The Psychological Experiences connected with the Different Parts of Speech. ELEANOR H. ROWLAND. Pp. 42. 40 cents. 33. Kinæsthetic and Organic Sensations: Their Role in the Reactions of the White Rat to the Maze. John B. Watson. Pp. vi+100. \$1.00. 34. Yale Psychological Studies, New Series. Vol. I. No. 2. Edited by Charles H. Judd. Pp. v+197. \$1.75. 35. Studies from the Psychological Laboratory of Wesleyan University. Vol. I. No. 1. An Experimental Study of Visual Fixation. Raymond Dodge. Pp. vii+95. \$1.00. Note.—No. 36 appears as No. 1 of the Philosophical Monographs.

#### VOL. IX

37. Studies from the Psychological Laboratory of the University of Chicago. Control Processes in Modified Hand-Writing; An Experimental Study. June E. Downey. Pp. vii+148. \$1.50. 38. University of Iowa Studies in Psychology. No. 5. Edited by Carl E. Seashore. Pp. 148. \$1.50. 39. Studies from the Psychological Laboratory of the University of Chicago. Combination Tones and Other Related Aud. tory Phenomena. Joseph Peterson. Pp. xiii+136. \$1.50.

#### VOL. X

40. Studies from the Johns Horkins Psychological Laboratory. Edited by G. M. Stratton. Pp. 104. \$1.00. 41. The Social Will. Edwin Andrew Hayden. Pp. iv+93. \$1.00. 42. Studies from the Psychological Laboratory of the University of Chicago. The Effect of Achromatic Conditions on the Color Phenomena of Peripheral Vision. Grace Maxwell Fernald. Pp. iv+91. \$1.00. 43. We'lesley College Studies in Psychology, No. 1. A Study in Memorizing Various Materials by the Reconstruction Method. Eleanor A. McC. Gamble. Pp. xi+211. \$2.25.

### VOL. XI

44. Studies from the Psychological Laboratory of the University of Illinois. Vol. I. No. 1. Edited by Stephen S. Colvin. Pp. vi+177. \$1.75. 45. Ohio State University, Psychological Studies. Vol. I. No. 1. Edited by Thomas H. Haines. Pp. 71. 75 cents. 46. Studies from Psychological Laboratory of University of Chicago. An Experimental Study of Fatigue. C. S. Yokeum. Pp. vi+130. \$1.25. 47. Studies from the Johns Hopkins Psychological Laboratory. The Determination of: he Position of a Momentary Impression in the Temporal Course of a Moving Visual Impression. N. T. Burrow. Pp. 63. 65 cents.

#### VOL. XII

48. A Study of Sensory Control in the Rat. FLORENCE RICHARDSON. Pp. 124. \$1.25. 49. On the Influence of Complexity and Dissimilarity on Memory. Harvey A. Peterson. Pp. 86. \$1.00. 50. Studies in Melody. W. Van Dyke Bingham. Pp. vi+88. \$1.00. 51. Report of the Committee of the American Psychological Association on the Teaching of Psychology. Pp. 94. \$1.00. 52. Some Mental Processes of he Rhesus Monkey. WILLIAM T. SHEPHERD. Pp. 66. 75 cents.

#### VOL. XIII

53. Report of the Committee of the American Psychological Association on the Standardizing of Procedure in Experimental Tests. Pp. 108. \$1.00. 54. Tests for Practical Mental Classification. William Healy and Grace Maxwell Fernald. Pp. viii+54. 75 cents. 55. Some Types of Attention. H. C. McComas, Jr. Pp. 56. 75 cents. 56. On the Functions of the Cerebrum: the Occipital Lobes. Shepherd Ivory Franz and Gonzalo R. Lafora. Pp. 118. \$1.25. 57. Association Tests: Being a Part of the Report to the American Psychological Association of the Committee on Standardizing Procedure in Experimental Tests. R. S. Woodworth and F. Lyman Wells. Pp. 86. 75 cents.

## PSYCHOLOGICAL MONOGRAPHS

## VOL. XIV

58. The Diagnosis of Mental Imagery. Mabel Ruth Fernald. Pp. 160. \$1.50. 59. Autokinetic Sensations. Henry F. Adams. Pp. 45. 50 cents. 60. A Study of Cutaneous After-Sensations. Mary H. S. Hayes. Pp. 89. \$1.00. 61. On the Relation of the Methods of Just Perceptible Differences and Constant Stimuli. Samuel W. Fernberger. Pp. 81. \$1.00.

## VOL. XV

62. The Factors that Influence the Sensitivity of the Retina to Color. Gertrude Rand. Pp. 178. \$1.75. 63. Learning in Dementia Precox. Edwin G. Boring. Pp. 101. \$1.00. 64. An Experiment in Linear Space Perception. Francis N. Maxfield. Pp. 56. 75 cents. 65. The Form Board Test. Renel Hull Sylvester. Pp. 56. 75 cents. 66. The Influence of Stimulus Duration on Reaction Time. G. R. Wells. Pp. 68. 75 cents.

## VOL. XVI

67. The Relation of Sensation to Other Categories in Contemporary Psychology. Carl Rahn. Pr. vi+131. \$1.25. 68. The Effect of Adaptation on the Temperature Difference Limen. Edwina Abbott. Pp. 36. 50 cents. 69. University of Iowa Studies in Psychology. No. VI. Edited by Carl E. Seashore. Pp. 176. \$1.75. 70. An Experimental and Introspective Study of the Human Learning Process in the Maze. Fleming A. C. Perrin. Pp. 104. \$1.00. 71. On the Psychophysiology of a Prolonged Fast. Herbert S. Langfeld. Pp. 62. 75 cents.

### VOL. XVII

72. An Experimental Study of Decision Types and their Mental Correlates. James W. Bridges. Pp. 72. 75 cents. 73. The Genetic Aspect of Consonance and Dissonance. Henry T. Moore. Pp. 68. 75 cents. 74. The Influence of Distractions on the Formation of Judgments in Lifted Weight Experiments. David Mitchell. Pp. 58. 50 cents. 75. Yale Psychological Studies, New Series, Vol. II, No. 1. Edited by Roswell P. Angier. Pp. 155. \$1.75. 76. The Measurement of Attention. Herbert Woodrow. Pp. 158. \$1.50.

### VOL. XVIII

77. Mental and Physical Measurements of Working Children. Helen T. Woolley and Charlotte R. Fisher. Pp. 247. \$2.50. 78. Recognition and Discrimination. Gustave A. Feingold. Pp. 128. \$1.25. 79. Alternation and Interference of Feelings. Chester Elijah Kellogg. Pp. 94. \$1.00. 80. A Study in Association Reaction and Reaction Time. Harry W. Crane. Pp. 75. 75 cents.

### VOL. XIX

81. 1. Symptomatological Differences Associated with Similar Cerebral Lesions in the Insane. II. Variations in Distribution of the Motor Centers. Shepherd Ivory Franz. Pp. 162. \$1.50. 82. The Psycho-physiological Effect of the Elements of Speech in Relation to Poetry. Robert C. Givler. Pp. 132. \$1.25. 83. Standardization of Tests for Defective Children. Clara Schmitt. Pp. 181. \$1.75. 84. A Study of Retroactive Inhibition. J. Edgar DeCamp. Pp. 69. 75 cents.

## VOL. XX

85. A Horizontal-Vertical Illusion of Brightness in Foveal Vision Apparent in Astronomical Observations of the Relative Luminosity of Twin Stars. JOSEPH W. HAYES. Pp. 126. \$1.25. 86. Recognition: A Logical and Experimental Study. ROBERT B. OWEN. Pp. 154. \$1.50.

xi

## Directory of American Psychological Periodicals

American Journal of Psychology—Worcester, Mass.: Florence Chandler.
Subscription \$5. 600 pages annually. Edited by G. Stanley Hall.
Quarterly. General and experimental psychology. Founded 1887.

Pedagogical Seminary—Worcester, Mass.: Florence Chandler.
Subscription \$5. 575 pages annually. Edited by G. Stanley Hall.
Quarterly. Pedagogy and educational psychology. Founded 1891.

Psychological Review—Princeton, N. J.: Psychological Review Company.
Subscription (with Psychological Bulletin) \$5. 480 pages annually.
Bi-monthly. General. Founded 1894. Edited by Howard C. Warren.

Psychological Bulletin—Princeton, N. J.: Psychological Review Company. Subscription \$2.75. 480 pages annually. Psychological literature. Monthly. Founded 1904. Edited by Shepherd I. Franz.

Psychological Monographs—Princeton, N. J.: Psychological Review Company, Subscription \$4. 500 pp. per vol. Founded 1895. Ed. by James R. Angell. Published without fixed dates, each issue one or more researches.

Psychological Index—Princeton, N. J.: Psychological Review Company. Subscription \$1. 200 pp. Founded 1895. Edited by Madison Bentley. An annual bibliography of psychological literature.

Journal of Philosophy, Psychology, and Scientific Methods—New York:
Science Press. Bi-weekly. 728 pages per volume. Founded 1904.
Subscription \$3. Edited by F. J. E. Woodbridge and Wendell T. Bush.

Archives of Psychology—Sub-station 84, N. Y.: Archives of Psychology.

Subscription \$5. 600 pp. ann. Founded 1906. Ed. by R. S. Woodworth.

Published without fixed dates, each number a single experimental study.

Journal of Abnormal Psychology—Boston: Richard G. Badger.
Subscription \$4. 480 pages annually. Edited by Morton Prince.
Bi-monthly. Founded 1906. Entire field of abnormal psychology.

Psychological Clinic—Philadelphia: Psychological Clinic Press.

Subscription \$1.50. 280 pages annually. Edited by Lightner Witmer.

Monthly (9 numbers). Orthogenics, psychology, hygiene. Founded 1907

Training School Bulletin—Vineland, N. J.: The Training School.
Subscription \$1. 160 pp. ann. Ed. by E. R. Johnstone. Founded 1904.
Monthly (10 numbers). Psychology and training of defectives.

Journal of Religious Psychology—Worcester, Mass.: Louis N. Wilson.
Subscription \$3. 480 pages per vol. Founded 1904. Ed. by G. Stanley Hall.
Published without fixed dates. 4 numbers constitute a volume.

Journal of Race Development—Worcester, Mass.: Louis N. Wilson. Subscription \$2. 460 pages annually. Founded 1910. Quarterly. Edited by George H. Blakeslee and G. Stanley Hall.

Journal of Educational Psychology—Baltimore: Warwick & York.
Subscription \$2.50. 600 pages annually. Founded 1910.
Monthly (10 numbers). Managing Editor, J. Carleton Bell.
(Educational Psychology Monographs. Edited by Guy M. Whipple.
Published separately at varying prices. Same publishers.)

Journal of Animal Behavior—Cambridge, Mass.: Emerson Hall.
Subscription \$3, foreign, \$3.50. 450 pp. annually. Founded 1911.
Bi-monthly. Robert M. Yerkes, Managing Editor.

The Behavior Monographs—Cambridge, Mass.: Emerson Hall.
Subscription \$3. 450 pages per volume. Edited by John B. Watson.
Published without fixed dates, each number a single research.

Psychoanalytic Review—New York: 64 West 56th Street.
Subscription \$5. 300 pages annually. Psychoanalysis.
Quarterly. Founded 1913. Ed. by W. A. White and S. E. Jelliffe.

Journal of Experimental Psychology—Princeton, N. J.
Psychological Review Company. 480 pages annually. Experimental.
Founded 1916. Subscription \$3. Bi-monthly. Edited by John B. Watson.

